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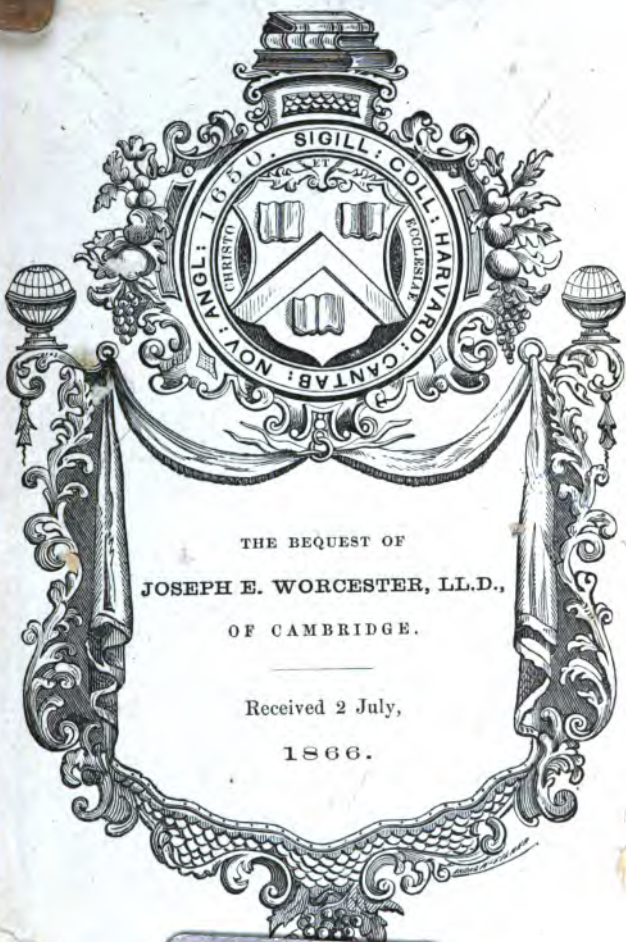
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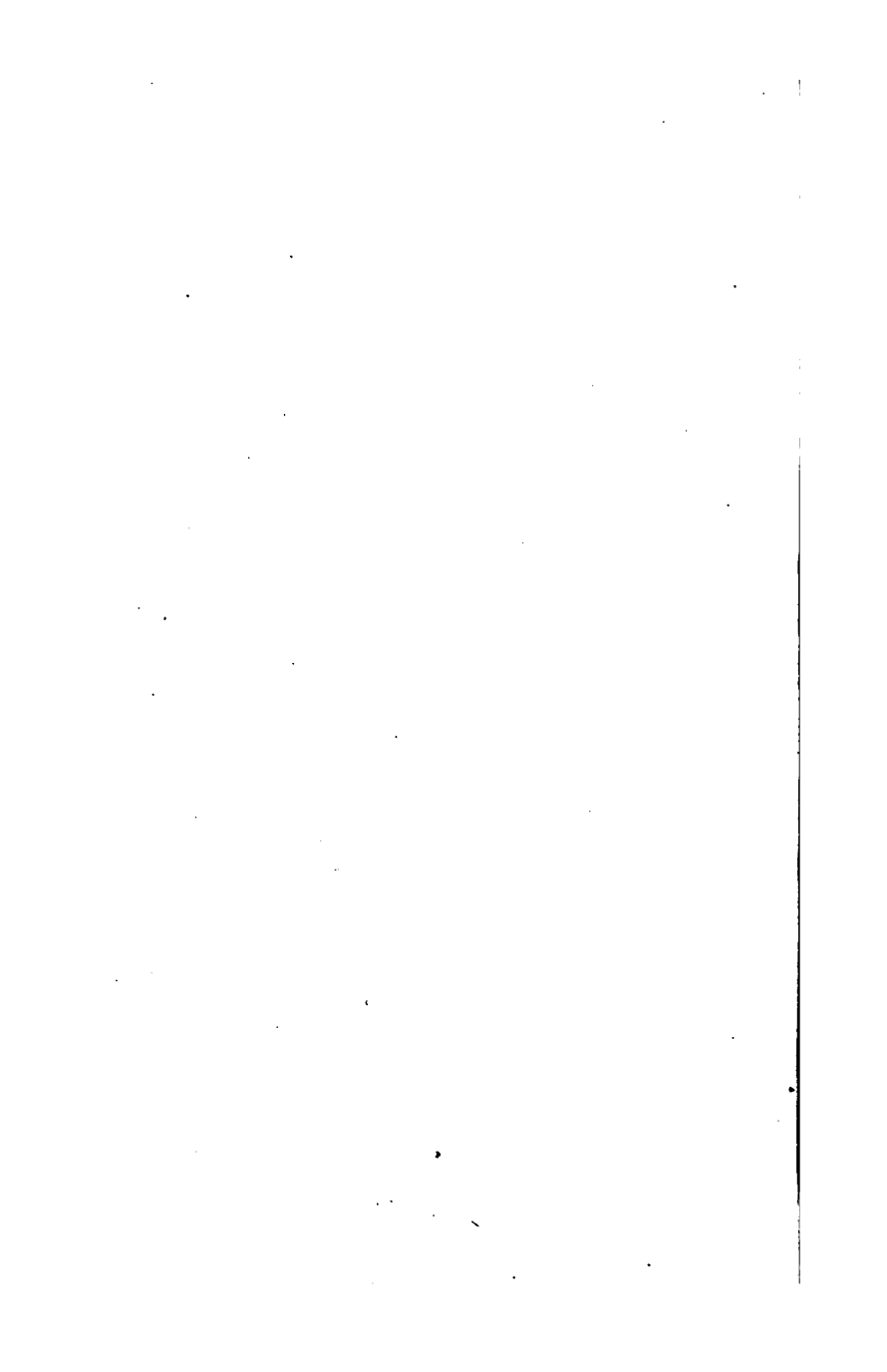
THE BEQUEST OF  
JOSEPH E. WORCESTER, LL.D.,  
OF CAMBRIDGE.

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A

**PRONOUNCING VOCABULARY;**

**WITH**

**LESSONS IN PROSE AND VERSE,**

**AND A FEW**

**GRAMMATICAL EXERCISES.**

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**By GEORGE FLTON,**

**COMPILER OF A PRONOUNCING SPELLING-BOOK,  
DICTIONARY, &c.**

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ENTERED IN STATIONERS' HALL.

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Oliver & Boyd, Printers.

TO THE  
**NUMEROUS PUPILS,**

**WHOM THE COMPILER,**

**IN THE COURSE OF FORTY YEARS,**

**HAD THE HONOUR OF INSTRUCTING IN THE FIRST  
PRINCIPLES OF KNOWLEDGE,**

**THIS SMALL TREATISE**

**IS MOST RESPECTFULLY INSCRIBED.**

# A KEY TO THE ORTHOEPEY.

## VOWELS.

### 1. THE NAME-SOUNDS.

*Long, ā ē ī ō ū*

*Short, á ě í ó ú*

Māte Vācate  
Mēte Rēvēre  
Mīte Fīnite  
Mōte Prōmōte  
Mūte Fūtūre

### 2. THE SHUT SOUNDS.

*Short, a e i o u, unmarked.*

Fan Fen Fin  
Fon Fun

### 3. OCCASIONAL SOUNDS.

*Long, ā, Ā or ō, ū*

*Short, ě, Ā or o, ū, and ǣ*

Lārd, lǎst—ā ǣ  
Wārd, wǎst } Ā Ā  
Lōrd, lost } ō o  
Rūle, fūll—ū ū  
Hēr—ǣ

Initial W and Y sound  
as in—We Ye  
OW and OY sound as  
in—How Hoy

THE VOWELS, with respect  
to QUALITY, exemplified in  
Sentences.

Māke thēse tīmes mōre pūre.  
Bad men still cross us.  
Mārk āll hēr shōrt rūles.

Or thus:

Fāme can chārm āll.	ā a ā ā
Hē left hēr.	ē e ě
Fīnd him.	ī i
Gō not nōth.	ō o ō
Ūse just rūles.	ū u ū

The short quantity of ā ē ī ō ū—ā ā ā  
is marked by á ě í ó ú—ā ā ā

## CONSONANTS.

c and q—pronounced like—k  
g—always hard, as in—go, egg  
s—always sharp, as in—so, ass  
x—always sharp, as in—ox  
th *flat*—unmarked, as in—thy  
th *sharp*—marked, as in—thigh  
zh—equivalent to—*French* j  
sh—equivalent to—*French* ch  
j—equivalent to—*French* dj  
ch—equivalent to—*French* tch  
ng—pronounced as in—ring

\* \* The Simplicity of this KEY renders the System obvious.

## INTRODUCTION.

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THE public, and particularly the instructors of youth, are highly indebted to the writings of the late Mr John Walker. By his Rhyming Dictionary and Critical Pronouncing Dictionary, the result of indefatigable labour and research, much has been done to lay open to view the principles of the English language, both with respect to its orthography and orthoepy. But above all his other writings, this author has secured a lasting reputation by his Elements of Elocution and Rhetorical Grammar. In these works he has displayed such acquaintance with the powers of the human voice, and so happy a manner of elucidating and exemplifying the beautiful theory to which his genius gave birth, that the writings of all preceding authors on elocution, and even of those who have succeeded him, (except in so far as they are conformable to his system,) appear to be trifling and unimportant. With respect to the subject of Orthoepy, it is pleasing to observe with what candour he acknowledges the merit of preceding authors.

“Among those writers,” says he, “who deserve the *first* praise on this subject, is Mr Elphinston, who, in his Principles of the English Language, has reduced the chaos to a system, and, by a deep investigation of the analogies of our tongue, laid the foundation of a just and regular pronunciation.—After him, Dr Kenrick contributed a portion of im-

provement by his Rhetorical Dictionary ; in which the words are *divided into syllables as they are pronounced*, and figures placed over the vowels to indicate their different sounds.—To him succeeded Mr Sheridan, who not only divided the words into syllables, and placed figures over the vowels as Dr Kenrick had done, but, *by spelling these syllables as they are pronounced*, seemed to complete the idea of a Pronouncing Dictionary, and to leave but little expectation of future improvement. It must, indeed, be confessed, that Mr Sheridan's Dictionary is *greatly superior* to every other that preceded it ; and his method of conveying the sound of words, *by spelling them as they are pronounced*, is highly rational and useful.—The last writer on this subject is Mr Nares, who, in his Elements of Orthoepey, has shewn a clearness of method, and an extent of observation, which deserve the highest encomiums."

Mr Knight and I have great pleasure in acknowledging, that from the writings of these gentlemen, as well as those of Mr Walker, we derived much useful information. About thirty years ago, finding, that, in conducting the business of a very numerous school, our attention was often distracted, by the younger pupils asking information respecting words whose pronunciation had frequently been pointed out to them, and as often forgotten,—it occurred to us, that by a set of lessons, printed on one page agreeably to the common orthography, and on the opposite page agreeably to a simple notation, (which, after a few instructions, could hardly be misunderstood) the pupil might soon be able, with the assistance of this ready Monitor, not only to recall to memory words which

he had forgotten, but even to acquire the pronunciation of those entirely new to him.—This expedient we adopted; which has proved so successful in the hands of every industrious teacher who fully comprehends its object, that some of them have told us, they are now able to teach a hundred pupils with more advantage to *them*, and less labour to *themselves*, than they formerly could do fifty. It is no uncommon thing for pupils, after six months' instructions, to be able to pronounce any word in our Spelling-book.

As an Introduction to this Treatise, the following remarks may not be unnecessary :

#### OF NOTATION.

Different schemes of Notation have been adopted by different authors. That their comparative merit may be accurately ascertained, Sheridan's and Perry's are here exemplified in sentences :

PERRY.	SHERIDAN.
a—Fāme cān chàrm àll',	Fa' <sup>2</sup> me kan' <sup>1</sup> tsha' <sup>1</sup> rm a'l. <sup>3</sup>
e—Hē lēft hér,	He' <sup>3</sup> left <sup>1</sup> hur', <sup>1</sup>
i—Fīnd hīm	Fīnd <sup>2</sup> him'. <sup>1</sup>
o—Gō nōt' nōrth',	Go' <sup>2</sup> not' <sup>1</sup> na'rth'. <sup>3</sup>
u—Ūse jüst rīles,	Ū'ze <sup>3</sup> dzhus't <sup>1</sup> ro'lz. <sup>3</sup>

I have exemplified these schemes of notation in preference to Walker's, because I think they are much superior in point of precision.

Sheridan, Walker, and Scott, have adopted figures to point out the different *sounds* of the vowels. Sheridan and Scott, by an accentual mark, which, being affixed to a *vowel*, indicates *long* quantity, but, affixed to a *consonant*, indicates *short* quantity, have

accurately ascertained the *quantity* of every *móno-syllable* and *accented* syllable which occurs in their dictionaries. And by them, as well as by every prosodian, a syllable not having a primary or secondary accent, is considered as *short*.—Walker, by calling those sounds *long* which Sheridan has called *doubtful*, and by using figures *only*, to indicate both the *quality* and the *quantity* of the vocal sounds, may greatly mislead foreigners, and even natives, with respect to this important article of pronunciation.\*

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\* That Fulton and Knight were thus misled; appears from the first edition of their Spelling-book, published about thirty years ago; for they discovered, that by the notation they had adopted, they were teaching their pupils “not to utter words, but syllables,” as Sheridan expresses it. And it is more than probable that the venerable Mr Lindley Murray, and, what is less to be wondered at, “A Committee of Established Schoolmasters of Scotland,” have been equally misled; for Mr Murray, in his Spelling-book, and this Committee, in their Dictionary, have marked such words as *Baby*, *poetry*, *society*, *notoriety*, &c., as consisting *entirely* of *long* syllables!—However unguardedly Mr Walker may have expressed himself respecting the quantity of vowels in unaccented syllables, his *real* sentiments on this head are indisputably ascertained by what he says respecting quantity in the Latin language. “The rule for placing the accent in that language,” he says, “is the simplest in the world; if the penultimate syllable is *long*, the accent is on it; if *short*, the accent is on the *antepenultimate*.” Now, the Latin words—*Elégans*, *vigilans*, *benevólus*, &c., are marked by him with the penultimate syllable *short*; with the accentuation of which, he says, the English words—*Elegant*, *vigilant*, *benevolent*, &c., perfectly coincide; and, therefore, their penultimate syllable must also be *short*. May not Mr Walker have been led to ascribe *long* quantity to the unaccented *name-sounds* of the vowels terminating a syllable, lest, by ascribing *short* quantity to them, he might have been understood to change their *specific* sounds into the *shut* sounds? No reason can be given why *o*, in the first syllable of *fo-ment*, should be accounted *long*, and *a*, in the first syllable of *la-ment* accounted *short*, but because *o* retains its *specific name-sound*, and *a* assumes its *shut* sound. I will rather indulge this conjecture, than suppose that Mr Walker could mean, that *both* syllables of the word *Ba-by*, for example, are *long*;

Perry's notation, and Fulton and Knight's, are constructed very much on the same principle, namely, to indicate by a *single* mark, not liable to be misunderstood, the *quality* and *quantity* of any vocal sound; an object which could not be so well effected by figures. What Mr Perry calls the *first* sounds, and Fulton and Knight the *name*-sounds, are marked by both, when *long*, with a *horizontal line*; when *short*, are by him left *unmarked*, and by them are marked with a *dot*. What Mr Perry calls the *second* sounds, and Fulton and Knight the *shut* sounds, are marked by him with a *crescent*, and by them are left *unmarked*; and are considered as having only *short* quantity, except *o*, as in *nōt'*, *nōrth'*; to the former of which words Mr Perry affixes an *acute* accent to denote *short* quantity, and to the latter a *grave* accent to denote *long* quantity; while Fulton and Knight have marked the *long* quantity with a *circumflex*. To this expedient, of a *double* mark, Mr Perry has also had recourse in settling the quantity of the vowel in the word *âll'*, to distinguish it from the *short* quantity of the same sound in the word *wâst'*; Fulton and Knight distinguish the *long* and *short* quantities of this sound by capital *Â*, *Ă*, marked with a *circumflex* and a *crescent*; and by their notation no *double* mark is ever necessary.

#### OF ACCENT AND QUANTITY.

Accent has various significations; but, with respect to Orthoepy, confining it to "a certain stress

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contrary to the opinion of every prosodian, the notation of every other orthoepist, and the deliberate judgment of every person capable of beating time to a bar of music.

of the voice upon a particular *letter* of a syllable," as Sheridan does, the distinction which he makes respecting its *seat*, as being either on a *vowel* or a *consonant*, tends to convey more clear ideas both of Accent and Quantity than any preceding author had been fortunate enough to attain. He says, "When the accent is on the *vowel*, the syllable is *long*; because the Accent is made by *dwelling* on the vowel. When the Accent is on the *consonant*, the syllable is *short*; because the Accent is made by passing rapidly over the vowel, and giving a smart stroke of the voice to the *following* consonant."\*

Lord Kames, in his *Elements of Criticism*, descanting on English heroic verse, says, "Every line consists of *ten* syllables, five *short*, and five *long*." Had he said "five *short*, and five *long* or *accented*," his opinion and that of Mr Sheridan would perfectly coincide; as exemplified in the following line quoted by his Lordship:

Profu'se of bliss', and preg'nant with' deli'ght.

For they both agree in making all *unaccented* syllables *short*; they also agree in making the latter syllable of *profuse* and *delight* to be long. But Lord Kames, substituting Accent for Quantity, makes the syllable *bliss*, the former syllable of *pregnant*, and the syllable *with* to be also *long*; while Sheridan

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\* Sheridan says, "There are cases in which the sound of the *consonant* may be dwelt upon, and the syllable thus rendered long. None of the consonants are to be prolonged except when the accent is upon them. Those which can be prolonged with pleasure to the ear, are only the semivowels, *l*, *n*, *v*, *z*, *ng*; and they are never to be prolonged except in monosyllables, or final syllables of other words."

considers them as *short*, the *consonant* being the *accented letter* in each of them, as marked above.

Mr Sheridan finds great fault with the compilers of dictionaries, vocabularies, and spelling-books, for always placing the accentual mark over a vowel; "By which," he says, "they must mislead provincials and foreigners in the pronunciation of perhaps one half of the words in our language." "The Scots," he says, "*never* lay the accent upon the *consonant* in any word in the whole language." I, on the contrary, have heard them pronounce *Race*, *read*, *road*, *rude*, with the accent on the *consonant* instead of the *vowel*.

Taking Dr Johnson's definition of quantity, that it is "the measure of time in pronouncing a syllable," and reckoning that measure as *two* to *one*, when applied to long and short syllables, agreeably to Lord Kames' and Sheridan's ideas, we shall find, that in pronouncing the words *Baby*, *poetry*, *society*, *notoriety*, there is, in each of these words, *one* syllable, and *only* one, that requires to be prolonged to *double* the time of any of the rest. It may, however, be proper to observe, that though the *third* syllable is the only *long* syllable in the word *notoriety*, the *first* and *last* having secondary accents, prosodians, in scanning verse, would *consider* these syllables as *long*; but *unaccented* syllables are never so considered by them.

#### OF SYLLABICATION.

"The best and easiest rule for dividing words into syllables in spelling, is to divide them as they are naturally divided in a right pronunciation."—Dr LOWTH.

"The syllables of the words are divided according to the mode of pronouncing them, which certainly is the *natural* division, though it be contrary to the *fantastic* mode followed in our spelling-books and grammars."—SHERIDAN.

"Till Dr Kenrick's Rhetorical Dictionary appeared, we have scarcely seen any thing like an attempt to divide words as they are pronounced; but the Latin and Greek syllabication implicitly adopted, to the evident disadvantage of *children*, and embarrassment of *foreigners*. Sound alone should be the criterion of syllabication, and we ought to reduce a compound word to its simple impulses of the voice, as we would a bar of music to its simple notes."—

"A person who is preacquainted with the whole compound sound of a word, and wants to *convey* the sound of each part to one *unacquainted* with it, must adopt the analytic method, by dividing it into such partial sounds as, when put together again, will exactly form the whole; as, *Or-thog-ra-phy, the-ol-o-gy*."—WALKER.

After such respectable authority in favour of a *natural* division of words into syllables, joined to the almost universal adoption of it by the compilers of dictionaries, vocabularies, and spelling-books, I was much surprised to find Mr Lindley Murray, who has displayed so much ability and accuracy with respect to other grammatical knowledge, endeavouring to support the old *exploded* system by arguments which his *own* principles will not support. He says, "the words Business, colonel, victuals, &c. are *pronounced* as *two* syllables, though they are *really three*;" and he divides them thus, Bu'-si-ness, co-

lo-nel, vic'-tu-als. "A syllable," says he, "is so much of a word as *can be pronounced at once*." Sheridan and Walker have shown, that each of these words *can be pronounced at twice*. Therefore, agreeably to his own definition, they *really* are words of two syllables.

Mr Murray thinks of puzzling "the advocates for dividing according to the pronunciation," by asking, "How *they* would divide the words *Business, colonel, victuals*?" It does not require the abilities of a *Lowth*, a *Sheridan*, or a *Walker*, to answer this question. If the object of division be, to take in part of a word at the end of a line when there is not room for the whole, I would divide them thus,—Busi-ness, colo-nel, vict-uals, without finding fault with any person who chose to divide them differently. But if the object be, as Walker expresses it, "to convey the sound of each part to one *unacquainted* with it," there is *no* mode of dividing these words which can effect this; it must be done by varying the orthography thus,—Biz/ness, cur'nel, vit/lz, as Sheridan and Walker have done. In support of his mode of division, he says, "The *best* authorities, as well as a great *majority* of them, may be adduced." Where are they to be found? I do not know any *respectable* author but himself, who has written on the subject these last forty years, that approves of such a mode of division.

#### OF SPELLING WORDS AS THEY ARE PRONOUNCED.

If the difficulty of attaining a just pronunciation of the English language be owing to its numerous anomalies, as it is alleged, the spelling of its words as they are pronounced must, in a system of Or-

thoepy, as Mr Walker remarks, be "highly rational and useful." But on examination it will be found, that orthoepists have made these anomalies appear more numerous than they are, by often departing unnecessarily from the common orthography.—Walker, remarking "the transient indistinct pronunciation of some of the vowels," says, "If the accent be kept strongly on the first syllable of the word *tolerable*, as it always ought to be, we find scarcely any distinguishable difference to the ear, if we substitute *u* or *o*, instead of *a*, in the penultimate syllable. Thus *tolerable*, *toleroble*, *toleruble*, are exactly the same word to the ear, if pronounced without premeditation, or transposing the accent for the real purpose of distinction." If this remark be just when applied to a vowel occurring in a syllable having the secondary accent, it must be more so when applied to vowels which occur in syllables entirely devoid of accent. For example, in the word *vocal*, Walker retains the *a*, while Sheridan unnecessarily changes it to *e*, and Jones to *u*. Both Sheridan and Walker have as unnecessarily changed the *a* in *image*, *damage*, &c., into *i*; for, "if the accent be kept strongly on the first syllable," and the syllable *age* pronounced with the *short name-sound* of *a*, as marked by W. Johnston and Perry, the ear will perceive no difference by a change of the vowel *a* into *i*. The same remark will apply to the word *naturé*; which, if pronounced with the *short name-sound* of *u*, will come so near to Walker's pronunciation, (which he himself acknowledges,) "as scarcely to be distinguishable from it;" and this articulation requires no guard against that *coarse pronunciation*, which, he admits,

the sibilant and aspiration of the *t* is liable to. In his *Principles of English Pronunciation* (294), he says, he cannot conceive why, Sheridan "should spell *melodious*, *me-lo-dzhus*, and *commodious*, *com-mo-dyus*, as there can be no possible difference in the sound of these terminations. If the *y* is distinctly pronounced, it sufficiently expresses the aspiration of the *d*, and is the *preferable mode* of delineating the sound." Why has he not adopted this *preferable mode* in his Dictionary? That this mode is more analogical than the one he has adopted is evident. May not *yus* convey as accurately the sound of the termination *ious* in the words *odious*, *tedious*, as in the words *bilious*, *minious*? That of allowing *d* to run into *j*, and *t* into *tsh*, is a *coarseness* introduced by Sheridan, and too readily adopted by Walker, although he says, (*Principles*, 293), "It is not however pretended, that this is the *politest* pronunciation."

To be able to spell words *perfectly* as they are pronounced, would require the formation of such an alphabet as, Dr Johnson says, "would be formed by a synod of grammarians upon the principles of science; that every *sound* may have its *own* character, and every character a *single* sound." And even such an alphabet would require marks to indicate *long* and *short quantity*. Which of the schemes of notation that have been exhibited approaches *nearest* to that *perfect* alphabet must be left to the decision of those grammarians who are best qualified to make the investigation "upon the principles of science."

To convey to foreigners and children the proper pronunciation of words, the greatest attention must be paid to syllabication. There is a principle in

pronunciation which prevails without exception, That vocal sounds terminating an *accented* syllable are *long*. And as this *long* sound is never a *shut* sound, to divide the following words thus, Ga-mut, pe-ril, li-mit, o-live, cu-min, &c., would lead to a wrong pronunciation of the first syllable of these words with respect both to the specific sound of the vowel and its quantity.

The terminations *able*, *ible*, &c., are always marked by Mr Sheridan as *one* syllable, and by Mr Walker as *two*. I have followed Sheridan, except when these terminations immediately follow an *accented* syllable, as in the word *agree'a-ble*, to prevent the secondary accent falling upon the *b*, which it very properly does in the word Com'fort-able. For the same reason I thus divide the word Pri'ma-ry, to prevent the secondary accent falling upon the *r*, which it naturally does in the word Mer'ce-nar-y.

#### CONCLUSION.

“*Divide and conquer*,” says Johnson, “is a principle equally just in science as in policy.”

From upwards of forty years' experience in Teaching, I have formed the opinion, that to begin a child's instructions with lessons conveying meaning and amusement, may deceive parents and instructors, leading them to believe that the pupil is making rapid improvement; while, upon strict examination, it will be found, that his mind has been taken up with the amusement afforded him; and the words he has appeared to read have made so little impression, that perhaps he will hardly be able to recognise one of them in any other book. With some degree of con-

fidence I would suggest, that the most successful mode of instructing children in the principles of the English language, is, to direct their *sole* attention, for some time, to the different powers of the letters, so that, by means of *rules* and a *simple notation*, they may be able to pronounce readily any combination of sounds; which study may be rendered *amusing*, by causing them, as a daily exercise, to form, by means of *Spelling-boxes*, those syllables and words which are regular in their construction. When they begin to unite syllables into words, it will be proper to make them acquainted with *accent*, that they may be able to point out readily the accented syllable, which they should be required to do in every word they are learning to pronounce, till they can do it without hesitation.—Children being thus prepared to begin to read sentences, will make more progress in *three* months, than those will do in *twelve*, who, by a fallacious mode of instruction, have apparently made greater progress during the first three months.

I have given lists of such words as exhibit the analogies of the language, and very complete lists of those, whether monosyllables or polysyllables, which are irregular; comprising all the words which Sheridan and Walker have considered as meriting particular attention.

As exercises in reading, I have, from a small book entitled, “*Dictation Exercises*, by M. Beasley,” borrowed the idea of constructing a few sentences to exemplify *words which vary their pronunciation agreeably to their signification*, and a few more to exemplify *words alike in sound, but different in spelling and signification*; which I think will convey a more

accurate knowledge of these words than *definitions*, many of which are more difficult than the words to be defined. The other exercises in reading which I have given, will tend, I hope, to impress the minds of children with proper views of religion, and make them acquainted with such things as may create a thirst for all useful knowledge.

As an introduction to the study of Elocution, some remarks are given with respect to pausing and the inflexions of the voice, extracted chiefly from Walker's Treatises.—I have also devoted a few pages to the principles of grammar,—an acquaintance with which may perhaps render the masterly performances on that subject more easily understood.

#### FULTON and KNIGHT's Scheme of the Vowels.

a—Fāme can chārm āll.

e—Hē left hēr.

i—Fīnd him.

o—Gō not nōrth.

u—Ūse just rûles.

The short quantity of ā ē ī ō ū—ā â û  
is marked by á é ĭ ó ü—ă ă ŭ.

# LESSONS,

ADAPTED TO

## THE CAPACITIES OF CHILDREN.

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### *Of MONOSYLLABLES, pronounced agreeably to General Rules.*

**RULE I.** The vowels when final, or when the syllable terminates in silent *e*, have their long namesounds, as in—

Mate mete mite mote mute.

**RULE II.** The vowels, when followed by one or more consonants, have their shut sounds, as in—

Fan fen fin fon fun.

*Note.*—Y, except when it precedes another vowel in the same syllable,\* has the powers of *i*, as in—type syb.

**RULE III.** The consonants *c* and *g*, have their hard sounds, except when followed by *e*, *i*, or *y*; and then they have their soft sounds, (*s* and *j*), as exemplified in the two following lines:—

*Hard*, Ca co cu, Ga go gu.

*Soft*, Ce ci cy, Ge gi gy.

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\* Mr Walker has ventured to combat the opinion of Dr Lowth, and I may add, of Dr Johnson and Mr Sheridan, "That initial *w* and *y* are vowels;" and thinks he has brought a conclusive argument *against* that opinion, by showing "that they do not admit the euphonic article before them." My argument in *support* of the opinion thus controverted shall also be short. Mr Walker gives *u* the sound of initial *w* in the word *quite*, and *i* the sound of initial *y* in the word *alien*. Now, either initial *w* and *y* are vowels, or *u* and *i*, in these words, are consonants; and the combination *ou*, in the French word *out*, pronounced *we*, must also be a consonant!

**RULE IV.** The combinations sh, ch, th th, ng, are pronounced as in the following words:—

Shin, chin, thy thigh, ring.

**RULE V.** The united vowels are pronounced as in the following lines:—

Â, Haul draw.—â, Fair lay their prey.

ê, Each green field.—ô, Coal.—û, Moon.

û, Feud flew.—ow, Our cow.—oy, Join joy.

*An Exemplification of the Rules.*

1. I go by, O fy no, so ye cry. Die foe sue, doe cue tie, due lie toe, hie mue vie, blue sloe glue. Bâbe glebe scribe, lobe tribe cube, ace ice luce, fade gleder slide, safe life strife, age gage stage, ake eke dike, joke duke smoke, ale ile hole, mule scale smile, came lime dome, plume blame slime, cane fine hone, tune crane drone, ape pipe hope, bare here ire, ore cure spire, case dose use, ate bite vote, mute prate smite, cave eve hive, cove gyve brave, gaze size doze, scarce borne horde, force forge corse, bronze range strange, haste paste taste. Bathe tithe clothe. Whale whine white, quake quire quote.

2. Crab fib job, cub abb ebb, bad fed kid, mud add odd, nef if off, cliff scoff snuff, bag leg fig, dog jagg egg, back deck liek, cock duck crack, mall cell gill, doll loll scull, am gem skim, from plum cram, an in on, den gun glyn, scan inn bunn, cap step lip, fop up hyp, or for nor, err burr purr, gas yes us, cess kiss gloss, fuss miss dross, at jet cit, cot strut butt, tax vex pix. Alb verb eld hand herd elf turf elk jerk desk curl elm sperm fern scalp camp lisp æt eft hilt ant apt pert best bulb curb held grand curd delf scurf silk perk disk furl whelm term hern help limp wisp fact lift belt spent kept vert whist brand surd pelf milk yern whisk hurl film turn kern whelp pact sift melt blunt crompt hurt frost land skulk turk husk yern gulp didst midst erst burst calx mulct.

Pack pace, glad glade, rag rage, van vane, scrap scrape, hat hate, rang range, nick nice, bid bide, fill file, trip tripe, cit cite, rob robe, rod rode, doll dole, hop hope, cub cube, hug huge, mull mule, plum plume, us use. Cash flesh fish, rush, rich much perch lurch, hath pith depth filth, gang king song dung, sham shame, chin chine, thin thane, than thine, throb throne, then thine, thrill thrive, sixth twelfth length strength.—n *sounding* ng. Bank drink trunk shrank minx lynx tinct.

3. Fraud rain sea oar room blew howl boil gauze faint see groan bloom deuce down coin fault gray dear toast droop, lewd cloud moist drawn feint mean hoard brood mewl ounce choice bawl way steal load root crown cloy vault rein piece goat food, dew voice spawn wey mien toad hoof newt owl point dawn pray peace road pool house joint sprawl faith preach moan clew sour coif siege coach hoop stew south spoil yawn jail sheath oath stool hew fowl boy fawn swain chief boar roof growl foil prawn cheek roar tool slew town soil daub squeeze shoal fool clown coil jaw baize weave coal ooze feud gown joy awme fierce pierce swoon quoif.

4. *The General Rules not affected by the addition of d or s.* Died lied tied vied hoed sued, bribed raged smiled fumed stoned hired waved prized giped probed gaged scaled plumed tuned bored hived blazed dozed forged bathed ranged tithed changed sheathed loathed oozed heaved squeezed poized thieved. Chafes licks gropes states scoffs bakes chokes hopes rates strips cites snuffs smokes steps smites cliffs jokes slips prates puffs makes proofs sleeps looks beats coifs maps boats crooks sweeps sneaks shouts leaps croaks cheats squeaks heaps spouts soaks hastes pastes wastes.—d *sounding* t. Faced chafed joked hoped chased sliced forced pieced bounced ceased.—s *sounding* z. Dies lies ties vies hoes sues blabs fades flags culls chimes scans cells gems guns cures craves

stabs slides skims drones abbs ebbs adds jaggs errs  
 purrs rains seas oars rooms howls boils sees groans  
 blooms coins means broods bawls steals loads crowns  
 cloys spawns toads dawns prays roads pools sprawls  
 moans yawns jails sheaths oaths stools hews fowls  
 boys fawns swains boars growls foils prawns tools  
 towns soils daubs shoals fools clowns coils chains  
 spoons.—*ed added, the e silent.* Ebbed smelled jagged  
 swelled erred filled buzzed purred lulled.—*The final consonant doubled.* Stabbed rubbed wagged  
 begged flammed hemmed spanned pinned blurred  
 slurred mobbed rigged grinned scrubbed digged  
 spurred whizzed sobbed.—*Sounding t.* Scoffed deck-  
 ed pressed huffed kicked cuffed hissed plucked missed  
 mocked snuffed kissed licked thanked frisked leaked  
 croaked reeked cooked hawked.—*The final consonant doubled.* Capped stepped skipped dropped supped.

*Note.*—The words terminating in *ed* are sometimes pronounced as dissyllables.

5. *S sounding z.* Vase hose prose rise wise these  
 those fuse muse cause pause ease please pease cheese  
 raise praise noise poise spouse rouse.—*d added.* Fused  
 mused caused paused eased pleased raised praised  
 poised roused.

### *Exceptions to the General Rules.*

1. *A sounding a shut.* Bade have tache lapse manse  
 badge fadge valve.—*Broad â long.* All ball call scall  
 fall gall hall small pall spall thrall tall stall wall  
 squall, bald scald, halt malt salt spalt, false, war  
 ward sward, wart swart quart thwart, warm swarm,  
 warn, warp, dwarf.—*Broad x short.* Wan swan, wash  
 quash squash, wand, want, watch, wasp, what, swab,  
 swamp, wad, chap chaps chapt.—*Italian â long.* Bar  
 car scar dar far char jar mar par spar tar star, barb  
 garb, arc ark bark dark hark shark lark mark park  
 spark stark card gard hard shard lard nard pard,  
 scarf, harl marl snarl, arm barm farm harm charm,  
 barn darn yarn, carp scarp harp sharp, art cart dart

hart chart mart smart part tart start, arch larch  
march starch, marsh harsh, farce parce sparce, barge  
charge large targe, carve starve, gape, salve, ca'nt  
ha'nt sha'nt.—*Italian* ä *short*.\* Gaff draff graff staff  
chaff quaff, aft haft shaft raft craft draft waft, ass  
lass class glass mass pass brass crass grass, asp gasp  
hasp clasp rasp grasp, cast fast gast last blast mast  
past vast, bath lath path rath, dance chance lance  
glance prance trance, are.

2. E *sounding* e *shut*. Fence hence thence whence  
pence, edge hedge ledge fledge pledge sledge dredge  
sedge wedge, dense senise tense, serge verge, herse  
terse verse, nerve serve swerve, were.—ä *long*. Ere  
there where. *Italian* â *long*. Clerk.

3. I *sounding* i *long*. I'd I'll, child mild wild, bind  
find hind mind rind blind grind, pint, ninth, whilst.  
—i *shut*. Live, mince prince since, midge ridge  
bridge, bilge, hinge cringe fringe springe singe  
twinge, niche, rinse, glimpse.—e *shut*. Birth mirth,  
skirt squirt, whirl twirl, irk smirk quirk, chirp,  
firm, dirge.—ë *obscure*. Fir sir stir, dirt flirt shirt  
spirt, dirk, third, thirst, birch.—u *shut*, Bird, first.

*Note*.—The Reviewers of Sheridan's Dictionary say, "To pronounce the words fir, sir, stir, &c., as if written *fur*, *sur*, *stur*, is the pronunciation of a Welsh peasant." Walker says, "The *e* in *her* is pronounced *nearly* like short *u*;" but in his Dictionary he has made it *altogether* like it; and he has done the same with *i* in *sir*, *stir*, &c. I have appropriated *ë*, to mark this sound in such words, and in the termination *er*.

4. O *sounding* o *long*. Foh, boll droll joll poll  
roll toll troll scroll stroll, old bold cold scold fold gold  
hold sold told wold, bolt colt dolt, shorn torn worn  
sworn, fort port sport, host most post, ford, both sloth  
quoth, forth, gross, pork, porch, wo'nt.—o *shut*.

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\* Some Orthoepists make the sound of the vowel in these words as short and narrow as *a* in *man*, others make it as long and broad as *a* in *part*. I have marked it as short as *a* in *man*, but as broad as *a* in *part*.

Bodge dodge lodge hodge-podge, sconce nonce, gone shone, trode, fosse, solve.—*Broad ô, equivalent to broad â long.* Dorr, orb, orc, cord gord lord sord, form storm, born corn dorn horn thorn lorn morn scorn, cork fork stork, short tort mort snort sort, scorch torch, gorse horse morse, gorge, north, corpse.—*u shut.* Come some, son ton won done none, dove glove love shove, lomp, tong, monk sponk, word, work, wont, wort, worth, world, doth, month.—*Italian û long.* Do to shoe move prove.—*Italian ü short.* Wolf.

5. *U sounding u shut.* Dunce, budge judge sludge drudge grudge trudge, bulge, plunge, urge gurge purge surge spurge.—*Italian û long.* Rue true, rude crude prude, truce spruce, ruth truth, rule, grume, prune june, brute.—*Italian ü short,* Bull full pull, bush push, puss, put.

6. *G hard.* Geld gelt geck get gift gig gild gilt gills gimp gear geese. *And* gird girl girth give gibbe, *pronounced* gerd gerl gerth giv gib.

7. *Ch sounding sh.* Belch filch milch gulch, blānch rānch brānch scrānch stānch, bench clench drench french trench tench stench quench wench, inch finch clinch flinch pinch winch, bunch lunch munch punch, batch catch hatch thatch latch slatch match smatch snatch patch cratch scratch, etch fetch ketch sketch retch stretch vetch, itch bitch ditch fitch hitch flitch pitch stitch witch switch twitch, botch scotch blotch notch crotch, hutch clutch smutch crutch grutch.

8. *Au sounding â long.* Aunt daunt flaunt gaunt haunt jaunt taunt, haunch launch paunch craunch, maund—*ā long.* Gauge.

9. *Ea sounding e shut.* Dead head lead read bread dread stead tread spread thread deaf, sweat threat, heard, breast, realm, dealt, health wealth stealth, hearse searce, search, death, earth dearth, breadth, earl pearl, learn yearn.—*ā long.* Bear pear tear.

wear swear, break steak, great.—â *long*. Heart, hearth.

10. Oo *sounding* ŭ *short*. Wool good hood stood wood, foot soot.—ô *long*. Door floor.—u *shut*. Blood flood.

11. Ew *sounding* û *long*. Chew screw shrew.—ô *long*. Sew shew strew.

12. Ou *sounding* ô *long*. Four, fourth, mourn, mould, moult poult, court, soul troult, course source.—û *long*. You, your, youth, wound, bouge, croup group soup, pour tour, route, bourne, gourd, fourbe.—u *shut*. Joust, young, touch, scourge.

13. Ow *sounding* ô *long*. Blow flow glow slow row crow trow strow throw tow snow show, own mown flown sown grown thrown, bowl.

*Note*.—See more exceptions in the following list; but they are strictly confined to monosyllables.

*Words, having silent letters and other irregularities, rendered easy by a Simple Notation; the silent letters being also marked in Italic characters.*

- |  |  |
|--|--|
| <p>A. Ache bass knave plague<br/>vague phrase, wrack wrap<br/>gnat gnash knab knack knap<br/>drachm spasm chasm lamb,<br/>balk calk chalk talk walk<br/>qualm, yacht, ah baa calf<br/>half calve halve balm calm<br/>halm palm psalm gnarl czar<br/>marque alms, wrath.</p> <p>B. Scene phleme schemesphere,<br/>debt wreir wreck wrest<br/>wretch wrench knell herb<br/>tempt phlegm scent guess<br/>guest.</p> <p>I, Y. Write writhe wry buy<br/>rhyme thyme climb chyle<br/>sign knife isle scythe high</p> | <p>āk bās nāv plāg<br/>vāg frāz rak rap<br/>nat nash nab nak nap<br/>dram spazm cazm lam<br/>bāk cāk chāk tāk wāk<br/>qwām, yāt, â bâ câf<br/>hâf câv hâv bām câm<br/>hâm pâm sâm nârî zâr<br/>mârk ânz, rāth<br/>sên fîem skēm sfēr,<br/>det ren rek rest<br/>rech rensh nel erb<br/>temt fîem sent gess<br/>gest.*</p> <p>rît rîth rî bî<br/>rîm tîm clîm kîl<br/>sîn nîf îl sîth hî</p> |
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\* In the notation, g is always hard.

nigh sigh thigh sight dight  
 fight light blight flight plight  
 slight might night knight  
 pight right bright fright  
 spright wright tight wight,  
 sky kind, knit writ wrist  
 wring limb cinque sphinx  
 lynx phiz kiln limn schism  
 chrism, pique, myrrh.

O. Oh o'er corps sword whole  
 knoll comb ghost folk yolk  
 holme wrote rogue brogue  
 vogue, chord, mosque prompt  
 wrong wroth knob knock  
 knot conch, two tomb womb  
 lose who whose whom, bomb  
 tongue rhomb one once.

U. Fugue, sure pugh wrung  
 burgh dumb numb plumb  
 thumb crumb.

Au, aw. Aulne gnaw pshaw  
 caught taught naught fraught,  
 draught laugh.

AI, ay. Aye chaise trait, plaid,  
 quay, said says, ay, aisle.

Ei, ey. Heir deign feign reign  
 neigh weigh weight eight,  
 seize key ley, eye height  
 sleight, teint.

Ea, ee, ie. Feague league teague  
 knead kneel knee e'en wreak  
 wreath, cleanse friend, been  
 sieve, yea e'er ne'er.

Oa,—ao, eo. Broad groat, gaol,  
 feoff, feod.

Oo,—eu, ew. Coomb school  
 whoop, ewe yew eugh knew  
 rheum, sew shew.

Ou, ow. Bough plough sough  
 hour drought doubt, owe  
 know known dough though,

nī sī thī sīt dīt  
 fīt līt blīt flīt plīt  
 slīt mīt nīt nīt  
 pīt rīt brīt frīt  
 sprīt rīt tīt wīt,  
 skyī kyīnd, nīt rīt rist  
 ring lim singk sfingx  
 lingx fiz kil lim sizm  
 crizm, pēk, mer

ō ōr cōr sōrd hōl  
 nōl cōm gōst fōk yōk  
 hōm rōt rōg brōg  
 vōg, cōrd, mosk promt  
 rong roth nob nok  
 not congk, tū tūm wūm  
 lūz hū hūz hūm, bum  
 tung rumb wun wunss.  
 fūg, shūr pūh, rung  
 burg dum num plum  
 thum crum

ân nâ shâ  
 cât tât nât frât;  
 drăft lăf

ā or âe shāz trā, plad,  
 kē, sed sez, âe, il  
 ār dān fān rān  
 nā wā wāt ât,  
 sēz kē lē, ī hīt  
 slīt, tint

fēg lēg tēg  
 nēd nēl nē ēn rēk  
 rēth, clenž friend, bin  
 siv, yā ār nār  
 brôd grôt, jāl,  
 fef, fūd

cūm scūl  
 hūp, ū ū ū nū  
 rūm, sō shō

bow plow sow  
 owr drowt dowt, ō  
 nō nōn dō thō,

ought bought fought nought sought thought wrought, through gout sous wound bouse rouge, cough clough trough hough lough shough, rough tough chough, could would should.	ôt bôt fôt nôt sôt thôt rôôt, thrû gû sû wûnd bûz rûzh, cof clof trof hok lok shok, ruf tuf chuf, cûd wûd shûd
Oi,—uoy. Coigne, choir, buoy.	coyn, qwîr, bwoy
Ua, ui. Suit sluice, juice cruise	sût slûs, jûs crûz
bruise fruit, build guild	brûz frût, bild gild
built guilt, guard, guide guile	bilt gilt, gyârd, gyîd gyîl
guise, suite, cuish or cuiss.	gyîz, swêt, qwiss
Eau, ieu, iew. Beau beaux,	bô bôz,
lieu view.	lû vû.

*Words that frequently occur, and with which, therefore, it is necessary to be well acquainted before beginning to read sentences.*

A the this that these those	â thê this that thêz thôz
Some none one two three four	sum nun wun tù thrê fôr
Once twice thrice why	wunss twîs thrîs hwî
what which	hwât hwîch
Where there as of by with	hwâr thâr az ov bî with
to through	tû thrû
I my mine me, we our	î mî mîn mē, wē owr
ours us	owrz us
Thou thy thine thee, ye you	thow thî thîn thē, yē yû
your yours	yûr yûrz
He his him, she her hers,	hê hiz him, shē hēr hêrz,
it its	it its
They their theirs them, who	thā thār thārz them, hû
whose whom	hûz hûm
Am art is are, were wert be	am ârt îz âr, wer wert bē
been	bin
Have hast has hath, had	hav hast haz hath, had
hadst	hadst
Do dost does doth, did	dû dust duz duth, did
didst done	didst dun
Shall shalt, should shouldst	shal shalt, shûd shûdst
Will wilt, would wouldst	wil wilt, wûd wûdst

Can canst, could couldst	Can canst, cūd cūdst
May mayst, might mightst,	mā māst, mīt mītst,
must ought	must ôt

*Note 1.*—In this list the words are marked as they are pronounced when emphatic; but *a* and *the* are generally pronounced as if *unmarked*, except when *the* precedes a word beginning with *a*, *o*, *e* *shut*, *u* *shut*, or *i* *long*, when it is pronounced as if marked with a dot; as also are, when not emphatic, *I*, *me*, *we*, *thy*, *thee*, *she*, *they*, *their*, *may*, *might*, instead of a horizontal line. When not emphatic, *my* is pronounced like *me* short; and *to through you your who do art are*, are pronounced as if marked with a *crescent* instead of a *circumflex*.

*Note 2.*—Though the pronunciation of every word in the preceding lists is sanctioned by respectable authority, it may be proper to acknowledge, that a different pronunciation of some of them is sanctioned by authority equally respectable; *e. g.* Beard, chart, gourd, gold, pour, yes, yea, fierce pierce, path wrath, retch, &c.

*Words which vary their pronunciation agreeably to their signification.*

Bow, bow or bō.	I shall make my <i>bow</i> , when my <i>bow</i> is strung.
Bowl, bowl or bōl.	Let us have a game at <i>bowls</i> , and then a <i>bowl</i> of soup.
Close, clōs or clōz.	It is a <i>close</i> room, let us <i>close</i> our work.
Corps, cōr or cōrz.	My <i>corps</i> is the least of all the <i>corps</i> .
Does, dōz or duz.	The <i>does</i> are young; one of them <i>does</i> not thrive.
Droll, drol or drōl.	You went to see the <i>droll</i> last night; was it not <i>droll</i> ?
Form, fōrm or fōrm.	Of what <i>form</i> and size is the <i>form</i> you sit on.
Gill, gil or jil.	My hook tore the <i>gill</i> of the fish, it lost a <i>gill</i> of blood.
Grease, grēs or grēz.	Get good <i>grease</i> , and <i>grease</i> the wheels well.
Gout, gû or gowt.	It may have a nice <i>gout</i> , but it is bad for the <i>gout</i> .

House, hows <i>or</i> howz.	Our <i>house</i> is small, but it must <i>house</i> us for some time.
Lead, led <i>or</i> lēd.	We have a good <i>lead</i> trough; <i>lead</i> the horse to it.
Live, liv <i>or</i> liv.	You have got a <i>live</i> hare; poor thing, let it <i>live</i> .
Low, lō <i>or</i> low.	We shall take a walk in the <i>low</i> park, to hear the cows <i>low</i> .
Mow, mō <i>or</i> mow.	Go and <i>mow</i> the grass till you have got a large <i>mow</i> .
Put, put <i>or</i> pūt.	Let the mean <i>put</i> please to <i>put</i> off his hat.
Raven, rāvn <i>or</i> ravn.	You may see a <i>raven</i> <i>raven</i> on a dead horse.
Rise, ris <i>or</i> rīz.	The mist took its <i>rise</i> from the lake; it will <i>rise</i> to the hill.
Read, rēd <i>or</i> red.	<i>Read</i> your hymn, and, when you have <i>read</i> it, you may play.
Slough, sluf <i>or</i> slow.	The snake cast its <i>slough</i> when it got through the <i>slough</i> .
Sow, sō <i>or</i> sow.	When you <i>sow</i> your peas, let not the <i>sow</i> go through the ground.
Tear, tār <i>or</i> tēr.	Though you should <i>tear</i> her doll, she will not shed a <i>tear</i> .
Tongs, tungz <i>or</i> tongz.	I broke one of the <i>tongs</i> of my buckles with the <i>tongs</i> .
Use, ūs <i>or</i> ūz.	What is the <i>use</i> of these ropes? We <i>use</i> them to dry clothes on.
Wound, wūnd <i>or</i> wownd.	I gave my thumb a <i>wound</i> as I <i>wound</i> up the clock.

## OF DISSYLLABLES.

1. *Words ending in on, the o silent.*

Bacon beacon deacon pardon beckon reckon capon  
mason parson person lesson seton cotton button glut-  
ton mutton blazon.

2. *Words ending in ble, cle, dle, fle, gle, kle, ple, tle, zle, the e silent.*

Cable fable table babble gabble rabble pebble dib-  
ble, sōcle surcle, beadle lādle cradle saddle meddle  
fiddle idle bridle candle spindle, baffle scuffle muffle  
rifle trifle purple, eagle beagle draggle goggle  
smuggle, cackle speckle pickle cockle buckle, stāple  
steeple triple ample temple grapple nipple topple  
supple duple, battle prattle mettle nettle little tittle  
pottle bottle scuttle shuttle, axle, dazzle frizzle puz-  
zle.—*n sounding ng.* Angle mangle engle mingle  
bungle, ankle rankle inkle sprinkle tinkle twinkle.—  
*t silent.* Castle nestle trestle wrestle thistle whistle  
bristle gristle jostle throstle bustle justle nustle rustle.

3. *Derivatives formed by adding n or en.*

*n.* Taken baken wīden liken spōken brōken stōlen  
ōpen ripen loosen clōven wōven frōzen hāsten chās-  
ten.—*en, the e silent.* Blacken slacken thicken sicken  
silken milken stiffen lessen hempen waxen flaxen  
boxen bōlden gōlden hārden shārpen fālleden wārden  
cheapen beachen beaten oaten wheaten wooden fās-  
ten moisten.—*The consonant doubled.* Gladden mad-  
den sadden bidden hidden slidden ridden happen  
flatten bitten kitten smitten wrīten gotten shotten  
rotten.

*Note.*—Agreeably to Mr. Sheridan's ideas, the preceding words  
"cannot, in strict propriety," be accounted dissyllables, as they contain  
only *one* vocal sound. But, as they are generally considered as such,  
I have classed them under that designation, but have left them undi-  
vided, that they may be *pronounced*, so far as the organs of speech  
will allow, as monosyllables. With respect to the classes of words

which follow, if the terminations be kept by themselves, the words will be properly divided, and therefore no mark of division is necessary.

4. *Derivatives formed by adding* est, eth, ing, ed, es, er, ous, less, ness, ful, ly, y.

est. Gildest heedest weedest teachest pleadest spendest needest windest.—eth. Boundeth pleadeth landeth grindeth feedeth hoardeth scoffeth ringeth.—ing. Pârting sôrting loading breeding boarding mînding mending sleeping.—ed *s.* ed or id. Added bearded routed côrded clouded crested grounded vaulted.—es *s.* iz. Riches mârches couches boxes fishes latches witches.—er *s.* êr. Leader hôlder founder preacher teacher wârder cârder poacher.—ous *s.* us. Bulbous herbous pulpous joyous.—less. Heedless careless useless ceaseless shapeless lifeless blameless.—ness. Glibness dumbness oddness redness staidness fierceness lârgeness paleness.—full *s.* fûl. Needful mîndful peaceful graceful shameful useful wasteful rûeful faithful mouthful rûthful slôthful scôrnfûl ârtful spôrthful boastful lawful playful joy'ful.—ly *s.* lê. Madly oddly mildly wildly bôldly cöldly soundly nicely princely fiercely scârcely closely loosely coarsely quickly.—y *s.* é. Needy speedy wieldy woody hârdy curdy cloudy gulfy leafy turfy fleshy fishy smithy pithy rocky coaly côrky fôrky shoaly.

5. *Derivatives formed by suppressing final silent e, and adding some of the preceding terminations.*

est. Fâdest chîdest mêtest nôtest hâstest plâcest grâcest dâncest fencest mincest bouncest piercest fôrcest râgest judgest chângest cringest ceasest.—eth. Trâdeth glideth cîteth râteth vôteth pâsteth pâceth fleeceth chânceth winceth pounceth pierceth fôrceeth gâgeth lodgeth rângeth cringeth gôrgeth nurseth.—ing. Shâding sîding mêting dôting bâsting râcing prîcing lâncing fencing pledging dôdging

trudging bilging chānging plunging fōrging.—ed.  
 Fāded trāded shāded chīded glīded sided bāted scāt-  
 ed hāted gauded quōted lūted flūted mūted.—es s.  
 iz. Lāces plāces pāces fleeces nieces pieces spāces  
 prīces vīces voices dānces chānces lānces fences wīnces  
 prīnces quīnces sconces dunces bounces flounces  
 pounces pierces fōrces sauces trūces āges cāges pāges  
 badges edges hedges ledges midges ridges bridges  
 dodges lodges podges budges judges sludges lieges  
 sieges bilges bulges chānges rānges grānges hinges  
 cringes fringes singes taches niches bāses cāses ceases  
 leases creases pulses senses tenses dōses ūses lapses  
 glimpses verses hōrses mōrses curses nurses purses.

6. *Derivatives formed by changing final y into iest, ieth, ied, ies.*

īest, īeth. Fliest flieth, pliest plieth, spiest spieth,  
 criest crieth, driest drieth, friest frieth, priest prieth,  
 triest trieth.—ied s. id. Fan'cied ban'died can'died  
 studied dal'lied ral'lied sal'lied tal'lied bel'lied bul'-  
 lied cul'lied gul'lied sul'lied whin'nied cop'ied quē'-  
 ried glō'ried car'ried har'ried mar'ried par'ried quar'-  
 ried fer'ried ser'ried cur'ried hur'ried pit'ied lev'ied  
 en'vied.—ies s. iz. Bā'bies rū'bies fan'cies mer'cies  
 lā'dies bod'ies lil'ies sul'lies bel'lies ār'mies pig'mies  
 tō'ries zā'nies pō'nies cop'ies pup'pies fer'ries treat'ies  
 cit'ies lev'ies īvies dox'ies prox'ies.—ies s. iz. Af-  
 fies' dé-fies' ré-lies' al-lies' ré-plies' com-plies' sup-plies'  
 dé-nies' é-spies' dé-cries'.

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*DISSYLLABLES and POLYSYLLABLES arranged accord-  
 ing to their terminations, divided into syllables,  
 and accented.*

OBSERVATIONS.

1. *Accented* syllables are pronounced agreeably to the rules given for the pronunciation of monosyllables.
2. The vowels e, o, u, at the end of *unaccented*

syllables have their *short name-sounds*; a, has its *shut-sound*; i and y sound é *short*.

3. In *unaccented* syllables terminating in silent e, the vowels a, e, o, u, have their *short name-sounds*; i, has generally its *shut sound*.

Ab'ba	in-fan'ta	de-fi'ance
pi'ca	pi-mæn'ta	ap-pli'ance
e'pha	sa-li'va	el'é-gance
al'pha	mam-má'	ar'ro-gance
nap'tha	pa-pá'	coun'te-nance
vil'la	ã-hâ'	sus'te-nance
go'la	hũz-zā'	pro-tu'ber-ance
stig'ma	a're-a	pre-cip'i-tance
dog'ma	la'tre-a	ca'dence
dra'ma	gon'do-la	cre'dence
lem'ma	cu'po-la	prû'dence
com'ma	u'vu-la	com-pla'cence
chi'na	pleth'o-ra	pre-ce'dence
man'na	man'tu-a	con-tin'gence
sen'na	in-sig'ni-a	in'no-cence
hy'dra	il'i-ac	in'ci-dence
e'ra	ma'ni-ac	prov'i-dence
con'tra	Âl'ma-nac	ma-lev'o-lence
sâr'sa	de-mo'ni-ac	ex-pe'ri-ence
stra'ta	am-mo'ni-ac	pre-em'i-nence
quo'ta	cu'bic	om-nip'o-tence
vis'ta	mag'ic	vîbrate
so'fa	trag'ic	ce'rate
a'qua	log'ic	pi'rate
mox'a	ĩ-am'bic	del'i-cate
gan'za	che-rû'bic	in'tri-cate
stan'za	sy-nod'ic	can'di-date
ĩ-de'a	pa-cif'ic	prof'li-gate
o-me'ga	an-gel'ic	choc'o-late
sul-ta'na	ac-a-dem'ic	ob'sti-nate
ma-do'na	as-tro-nom'ic	fôr'tu-nate
di-plo'ma	rid'dance	cer-tif'i-cate
he-gi'ra	aid'ance	dis-con'so-late
so-na'ta	tend'ance	im-mac'u-late
er-ra'ta	a-bun'dance	con-fed'er-ate
can-ta'ta	ac-côrd'ance	con-sid'er-ate

ef'fa-ble  
 tract'a-ble  
 ten'a-ble  
 a-gree'a-ble  
 ap'pli-cable  
 am'i-cable  
 rev'o-cable  
 fen'ci-ble  
 doc'i-ble  
 crû'ci-ble  
 tan'gi-ble  
 el'i-gible  
 cor'ri-gible  
 in-tel'li-gible  
 or'a-cle  
 mir'a-cle  
 âr'ti-cle  
 rec'ep-tacle  
 jac'o-bine  
 hy'a-line  
 med'i-cine  
 dis'ci-pline  
 mas'cu-line  
 fem'i-nine  
 jes'sa-mine  
 her'o-ine  
 nec'ta-rine  
 lib'er-tine  
 gen'u-ine  
 pal'a-tine  
 ac'qui-line  
 cor'al-line  
 brig'an-tine  
 eg'lan-tine  
 val'en-tine  
 Con'stan-tine  
 Cym'be-line  
 ad-a-man'tine  
 de'ism [izm]  
 bap'tism  
 a'the-ism  
 sol'e-cism

crit'i-cism  
 aph'o-rism  
 des'po-tism  
 par'ox-ysm  
 de-cide'  
 de-ride'  
 di-vide'  
 pro-vide'  
 reg'i-cide  
 hom'i-cide  
 su'i-cide  
 au'thor [ur]  
 ma'jor  
 ten'or  
 mi'nor  
 met'a-phor  
 jû'ni-or  
 em'per-or  
 cre-a'tor  
 me-di-a'tor  
 pro-pri'e-tor  
 com-pet'i-tor  
 pro-gen'i-tor  
 fea'ture  
 crea-ture  
 stat'ure  
 frac'ture  
 lec'ture  
 pic'ture  
 gâr'ni-ture  
 fur'ni-ture  
 lig'a-ture  
 tem'per-a-ture  
 lit'er-a-ture  
 leg'a-cy  
 lu'na-cy  
 cu'ra-cy  
 prel'a-cy  
 pri'va-cy  
 pol'i-cy  
 mel'o-dy  
 pros'o-dy

mal'a-dy  
 trag'e-dy  
 com'e-dy  
 par'o-dy  
 pac'i-fy [fi]  
 spec'i-fy  
 crû'ci-fy  
 ed'i-fy  
 mod'i-fy  
 de'i-fy  
 vil'i-fy  
 mol'li-fy  
 len'i-fy  
 sig'ni-fy  
 stu'pi-fy  
 ver'i-fy  
 ter'ri-fy  
 no'ti-fy  
 dig'ni-fy  
 typ'i-fy  
 glo'ri-fy  
 pu'ri-fy  
 prod'i-gy  
 ef'fi-gy  
 eu'lo-gy  
 a-nal'o-gy  
 the-ol'o-gy  
 ge-og'ra-phy  
 or-thog'ra-phy  
 to-pog'ra-phy  
 prob'a-bly  
 laud'a-bly  
 af'fa-bly  
 rep'ar-ab-ly  
 com'par-ab-ly  
 ex'e-crab-ly  
 pref'er-ab-ly  
 in-dis-so-lu-bly  
 di'a-ry  
 fri'a-ry  
 sal'a-ry  
 pri'ma-ry

gran'a-ry	nom'i-nal	per-sua'sive
plen'a-ry	rad'i-cal-ly	as-sua'sive
li'bra-ry	med'i-cal-ly	dis-sua'sive
sum'ma-ril-y	a-stron'o-my	ad-he'sive
cur'so-ril-y	a-nat'o-my	co-he'sive
vul'ne-rar-y	sy-non'y-my	de-ci'sive
tem'po-rar-y	me-ton'y-my	pre-ci'sive
ad'ver-sar-y	ob'lo-quy	in-ci'sive
sua'sor-y	col'lo-quy	de-ri'sive
per-sua'sor-y	so-lil'o-quy	cic-a-tri'sive
de-ci'sor-y	ven-tril'o-quy	vi'sive
de-ri'sor-y	stro'phê [fê]	plau'sive
de-lu'sor-y	an-tis'tro-phê	a-bu'sive
pur'ga-tor-y	a-pos'tro-phê	dif-fu'sive
dil'a-tor-y	ca-tas'tro-phê	in-fu'sive
con-sol'a-tor-y	sim'i-lê	in-clu'sive
de-clam'a-tor-y	e-pit'o-mê	con-clu'sive
sat-is-fac'to-ry	Clo'ê	ex-clu'sive
con-tra-dic'to-ry	Co-los'sê	e-lu'sive
com-pul'sive-ly	Eu-ter'pê	de-lu'sive
de-fen'sive-ly	Eu-ryd'i-cê	pre-lu'sive
ex-pen'sive-ly	Her-mi'o-nê	al-lu'sive
ex-ten'sive-ly	Ti-siph'o-nê	il-lu'sive
suc-ces'sive-ly	de-base'	col-lu'sive
pro-gres'sive-ly	en-chase'	a-mu'sive
sub-mis'sive-ly	o-bese'	ob-tru'sive
neg'a-tive-ly	pre-cise'	
rel'a-tive-ly	con-cise'	
a-e'ri-al	glo-bose'	
ma-te'ri-al	ver-bose'	
im-pe'ri-al	mo-rose'	
me-mo'ri-al	jo-cose'	
âr-mo'ri-al	o-le-ose'	
pic-to'ri-al	rû-gose'	
mer-cu'ri-al	re-cluse'	
mag-is-te'ri-al	dif-fuse' a.	
min-is-te'ri-al	ab-struse'	
sen-a-to'ri-al	ob-tuse'	
dic-ta-to'ri-al	de-cease'	
ôr'di-nal	de-crease'	
câr'di-nal	re-lease'	
mâr'gi-nal	sua'sive	

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 s. s. z.

de-mise'  
 sur-mise'  
 sur-prise'  
 re-vise'  
 en-close'  
 re-pose'  
 im-pose'  
 pro-pose'  
 op-pose'  
 pe-ruse'  
 sup-pose'  
 con-fuse'  
 a-muse'  
 crit'i-cise

ex'er-cise  
com'pro-mise  
au'tho-rise  
tem'po-rise  
in-ter-pose'  
in-dis-pose'  
dis-a-buse'

cial *s.* shal

spec'ial  
so'cial  
jū-dic'ial  
of-fic'ial  
pro-vin'cial  
com-mer'cial  
ār-ti-fic'ial  
prej-u-dic'ial  
ben-e-fic'ial  
su-per-fic'ial

tion *s.* shun.

lī-ba'tion  
pro-ba'tion  
va-ca'tion  
lo-ca'tion  
vo-ca'tion  
gra-da'tion  
cre-a'tion  
ne-ga'tion  
ob-la'tion  
e-la'tion  
col-la'tion  
ac-cre'tion  
con-cre'tion  
ex-cre'tion  
e-dit'ion  
se-dit'ion  
per-dit'ion  
per-tur-ba'tion  
dep-re-ca'tion  
vin-di-ca'tion  
el-o-cu'tion

con-sti-tu'tion  
ed-i-fi-ca'tion  
mod-i-fi-ca'tion  
sig-ni-fi-ca'tion  
no-ti-fi-ca'tion  
di-ver-si-fi-ca'tion  
sub-stan'tial  
cre-den'tial  
prū-den'tial  
es-sen'tial  
pre-cep'tial  
rev-er-en'tial  
pen-i-ten'tial

sion *s.* shun.

man'sion  
pen'sion  
e-mul'sion  
re-pul'sion  
ex-pul'sion  
con-vul'sion  
ex-pan'sion  
de-clen'sion  
di-men'sion  
sus-pen'sion  
dis-sen'sion  
im-mer'sion  
sub-ver'sion  
com-pas'sion  
con-ces'sion  
ad-mis'sion

sion *s.* zhun

fu'sion  
vis'ion  
e-va'sion  
in-he'sion  
pre-cis'ion  
col-lis'ion  
di-vis'ion  
dis-plo'sion  
ef-fu'sion  
con-clu'sion  
de-lu'sion  
in-trū'sion

tial *s.* shal

nup'tial  
pār'tial

ial *s.* yal.

ve'nial  
cōr'dial  
bī-en'nial  
per-en'nial  
cer-e-mo'nial  
tes-ti-mo'nial

ion *s.* yun

pin'ion  
u'nion  
bat-tal'ion  
ver-mil'ion  
pa-vil'ion  
po-stil'ion  
com-pan'ion  
o-pin'ion  
sug-gest'ion  
di-gest'ion  
com-bus'tion

eous *s.* yus.

boun'teous  
pit'eous  
la-pid'eous  
ce-rū'leous  
ex-tra'neous  
cu-ta'neous

ious *s.* yus.

o'dious  
bil'ious  
per-fid'ious  
fas-tid'ious

in-sid'ious	iant s. yant.	re s. ër.
in-vid'ious	ra'diant	a'cre
me-lo'dious	val'iant	an'tre
com-mo'dious	bril'iant	cen'tre
in-ge'nious		fi'bre
sym-pho'nious	ient s. yent.	lu'cre
fe-lo'nious	le'nient	lus'tre
hår-mo'nious	gra'dient	mas'sa-cre
ac-ri-mo'nious	sa'lient	mau'gre
pår-si-mo'nious	mol'lient	me'tre
	o-be'dient	mi'tre
ience s. yenss.	ex-pe'dient	ni'tre
au'dience	in-gre'dient	pe'tre
o-be'dience	re-sil'ient	sa'bre
con-ve'nience	e-mol'lient	spec'tre
ex-pe'dience	con-ve'nient	the'a-tre

*Sentences exemplifying words alike in sound, but different in spelling and signification.*

ail, ale. What can *ail* the poor man? Perhaps a glass of *ale* might do him good.

air, heir. I took the morning *air* with a young man, who lately fell *heir* to a great estate.

awl, all. An *awl* is a tool which *all* shoemakers use.

oh, owe. *Oh!* I am greatly in debt; I *owe* a great sum.

ball, bawl. While attending a *ball* last night, a boy tossed his *ball* into the room, which occasioned a loud *bawl* from some of the company.

bear, bare. A soldier for disobedience of orders was obliged to *bear* fifty lashes on his *bare* back; the pain of which made him roar like a *bear*.

be, bee. Who could suppose that such quantities of honey could *be* obtained from the industry of so small an insect as the *bee*.

beech, beach. Sitting under the shade of a *beech* tree, I saw the sea dashing its waves against the *beach*.

by, buy. As I stood *by* the river side I saw a man

*buy* a salmon from a fisherman, *by* whom it had been caught.

*cell*, *sell*. A poor man who lives in a *cell*, wanders about all day to *sell* his matches.

*course*, *coarse*. A man who pursues a *course* of honest industry, will not be despised because his dress is *coarse*.

*hall*, *haul*. From the *hall* we can see the fishermen *haul* their boats to the land.

*hart*, *heart*. A gentleman who was hunting shot a *hart*; poor thing, the ball went through its *heart*.

*here*, *hear*. We may sit *here* with pleasure, and *hear* the melody of the blackbird and thrush.

*I*, *eye*. *I* have a good *eye* both for discerning objects near and at a distance.

*hale*, *hail*. A young *hale* man will not be hurt by a storm of *hail*.

*hare*, *hair*. The fur of a *hare* is of use to hatters; it is softer than *hair* or wool.

*shore*, *sewer*. Walking along the sea-*shore* we saw a stream of foul water issuing from a common *sewer*.

*see*, *sea*. When I *see* the *sea*, I think of ships and sailors.

*too*, *to*, *two*. *Too* much attention cannot be paid to these *two* objects; the health of our bodies, and the peace of our minds.

*you*, *yew*, *ewe*. Do *you* see yon *yew* tree, near which a *ewe* and her lambs are feeding.

*son*, *sun*. My little *son* loves to see the *sun* shine.

*right*, *rite*. It is *right* to attend to every solemn *rite* of our holy religion.

*write*, *wright*. Pray *write* to the *wright* to come and mend a door which has been injured.

*pair*, *pare*, *pear*. I have bought a *pair* of scissors to cut flowers with, and a small fruit-knife with which I may *pare* an apple or a *pear*.

*there*, *their*. *There* were many ladies and gentlemen *there*, attended by *their* servants.

way, weigh, wait, weight. Which *way* do they *weigh* so large a waggon? Let us *wait* a little that we may learn the *weight* of it.

rain, reign, rein. *Rain* falls from the clouds. A king should *reign* with justice. The *rein* of a horse's bridle should be held firmly.

grate, great. I lately purchased a large kitchen *grate*; it cost a *great* price.

sore, soar. The hawk has a *sore* wing; he cannot *soar* high.

ware, wear. China *ware* is dear; and its present form may soon *wear* out of fashion.

blew, blue. The wind *blew* violently, and the dark clouds entirely obscured the *blue* sky.

soul, sole. The *soul* is your better part; therefore let not the care of the body possess your *sole* attention.

pane, pain. He cut his hand with a broken *pane* of glass, which gave him great *pain*.

fain, feign. I was *fain* to *feign* myself sick; that I might not accompany them, which they were very *fain* I should do.

ought, ought. If you can do *ought* to assist your poor relations, you *ought* by all means to do it.

meet, mete, meat. When you ride to the country to *meet* with your friends, and have occasion to halt at an inn by the way, see that the ostler *mete* the corn properly for your horse's *meat*.

knight, night. A *knight* will stumble in a dark *night* as readily as a ploughman.

wry, rye. Some people are so nice, that they will put on a *wry* face if they be obliged to eat *rye* bread.

bier, beer. I saw people carrying a poor man to his grave on a *bier*; they said, that drinking too much strong *beer* had killed him.

pray, prey. I *pray* you guard against the fox, lest he make your poultry his *prey*.

sent, scent. The puppy you *sent* me has a fine *scent*.

alter, altar. In repairing the chapel it was thought proper to *alter* the steps which lead to the *altar*.

scene, seen. Many a beautiful *scene* is to be *seen* as you sail on the rivers Forth and Clyde.

four, fore. *Four* men were standing on the *fore* part of the boat.

assent, ascent, descent, dissent. I gave my *assent* to walk with a friend to the top of Arthur's Seat; but I found the *ascent* so steep, and the *descent* so precipitous, that I was sorry I did not *dissent* from the proposal.

rode, road. Yesterday I *rode* to Queen's Ferry; the *road* is delightful.

profit, prophet. What would it *profit* us to listen to the dark sayings of a false *prophet*.

through, threw. He swam *through* the river, and *threw* himself on a green bank.

one, won. *One* game I have *won*.

vain, vane, vein. I attempted in *vain* to examine the *vane* on the church steeple; and in the attempt injured a *vein* in my neck.

mien, mean. A person of a graceful *mien* may sometimes do a *mean* thing.

*Words having some irregularity or uncertainty in their pronunciation; to which a Notation is annexed.*

## A

Above, a-buv'  
abreast, a-brest'  
abroad, a-brôd'  
accompt, ac-cownt'  
accouple, ac-cupl'  
accourt, ac-côrt'  
accoutre, ac-cû'tër  
accumb, ac-cumb'

aconite, ac'ô-nît  
acrospire, ac'rô-spîr  
adieu, a-dû'  
adjourn, ad-jurn'  
adroit, a-droyt'  
advisedly, ad-vîz'ed-lê  
advisedness, ad-vîz'ed-ness  
adulterine, a-dul'tër-in  
advowson, ad-vow'zun

- aerie, ā'ēr-è  
 affront, af-frunt'  
 again, a-gen'  
 against, a-genst'  
 aged, āj'ed  
 aggroup, ag-grúp'  
 aghast, a-gást'  
 ague, ā'gù  
 albeit, Āl-bē'it  
 alcoran, al'cò-ran  
 aloes, al'òz  
 allonge, al-lunj'  
 alloquy, al'lò-qwè  
 almandine, al'man-dīn  
 Almighty, Āl-mīt'è  
 almond, á'mund  
 almost, Āl'mòst or Āl-mōst'  
 also, Āl'sò  
 although, Āl-thō'  
 amazedly, a-māz'ed-lè  
 amazedness, a-māz'ed-ness  
 ambergris, am'bēr-grès  
 ambilogy, am-bil'ò-jè  
 amen, ā-men'  
 amethyst, am'è-thist  
 among, a-mung'  
 amongst, a-mungst' [tēr  
 amphitheatre, am-fè-thē'a-  
 amygdaline, a-mig'da-līn  
 anarch, an'ārk  
 anarchy, an'ārk-è  
 anathema, a-nath'è-ma  
 anchor, ang'cur  
 anchoret, ang'cò-ret  
 anchorite, ang'cò-rīt  
 anger, ang'gēr  
 anguish, ang'gwish  
 animalcule, an-è-mal'cūl  
 antipathy, an-tip'a-thè  
 antipodes, an-tip'ò-déz  
 antiquary, an'tè-qwar-è  
 antique, an'tè-qwāt  
 antique, an-tèk'  
 antoeci, an-tē'si  
 anxiety, anggz-ī'è-tè  
 anxious, angksh'us  
 apology, a-pol'ò-jè  
 apophthegm, ap'ò-them  
 appetite, ap'pè-tit  
 apron, ā'purn  
 aquiline, ak'wè-līn  
 arbuscle, ār'busl  
 archaism, ārk'ā-izm  
 archaiology, ār-cā-ol'ò-jè  
 archangel, ārk-ān'jel  
 archbishop, ārch-bish'up  
 archdeacon, ārch-dēcn'  
 arch'duke, ārch-dūk'  
 archetype, ārk'è-tīp [nal  
 archidiaconal, ārk-è-dī-ac'ò-  
 archiepiscopal, ārk-ī-è-pis'-  
 cò-pal  
 architect, ārk'è-tect  
 architrave, ārk'è-trāv  
 archives, ārk'ivz  
 armentine, ār'men-tīn  
 arraign, ār-rān'  
 asafoetida, as-a-fet'è-da  
 askaunce, a-skānss'  
 askaunt, a-skānt'  
 asphaltic, as-fal'tic  
 asinine, as'è-nīn  
 aspen, as'pen  
 assuage, as-swāj'  
 assuredly, as-shūr'ed-lè  
 assuredness, as-shūr'ed-ness  
 assign, as-sīn'  
 atheist, ā'thè-ist  
 Athens, ath'enz  
 attempt, at-temt'  
 attorney, at-tur'nè  
 auctioneer, āc-sbun-ēr'  
 avenue, av'è-nū  
 auger, ā'gēr

avoids, av-er-dù-poyz' bisect, bî-sect'  
 avowedly, a-vow'ed-lé bisection, bî-sec'shun  
 autumn, â'tum bizantine, biz'an-tîn  
 azure, â'zhûr blearedness, blêr'ed-ness

## B

Bagnio, ban'yò  
 balmy, bâm'é  
 Bangor, bang'gur  
 banquet, bang'qwet  
 barley, bâr'lé  
 basis, bâ'sis  
 bdellium, del'lé-um  
 beacon, bêcn  
 beauteous, bû'tyus  
 beauty, bû'té  
 becafico, bec-a-fê'cò  
 bedlamite, bed'lâm-it  
 Beelzebub, bê-el'zè-bub  
 begin, bè-gin'  
 beguile, bè-gyîl'  
 belluine, bel'lû-in  
 benign, bè-nîn'  
 benison, ben'nè-zn  
 bewilder, bê-wil'dër  
 bias, bî'as  
 bicapsular, bî-cap'shû-lar  
 bicipital, bî-sip'è-tal  
 bicornous, bî-côr'nus  
 bicorporal, bî-côr'pò-ral  
 bidental, bî-den'tal  
 bifarious, bî-fâ'rè-us  
 bifurcated, bî-fur'cât-ed  
 biggin, big'gin  
 bilinguous, bî-ling'gwus  
 binocular, bî-noc'û-lar  
 biography, bî-og'ra-fè  
 bipartite, bip'ar-tît  
 bipennated, bî-pen'nât-ed  
 bipetalous, bî-pet'a-lus  
 biquadrate, bî-qwâ'drât  
 biscuit, bis'kit

boggy, bog'gè  
 bombard, bum-bârd'  
 bombasin, bum-ba-zên'  
 borage, bur'aj  
 borough, bur'ò  
 bosom, bù'zum  
 bousy, bù'zè  
 brasier, brâ'zhër  
 brasil, bra-zêl'  
 bravo, brâ'vò  
 breakfast, brek'fâst  
 breeches, brich'iz  
 bringing, bring'in  
 Britain, brit'in  
 Briton, brit'un  
 brother, bruth'ër  
 buggy, bug'gè  
 bullet, bûl'let  
 bullion, bûl'lyun  
 bullock, bûl'luc  
 bully, bûl'lè  
 bulwark, bûl'wurk  
 bureau, bù-rò'  
 burgess, bur'jes  
 burgher, bur'gër  
 burial, ber'è-al  
 burlesque, bur-lesk'  
 bury, ber'è  
 bushel, bûsh'el  
 business, biz'ness  
 busy, biz'è  
 butcher, bût'chër

## C

Cachexy, cak'ex-è  
 calamine, cal'a-mîn  
 calculate, cal'cû-lât

- callow, cal'lo  
 calmer, câ'm'êr  
 calmest, câ'm'est  
 campaign, cam-pân'  
 canaille, ca-nâl'  
 canoe, ca-nû'  
 caparison, ca-par'ê-sun  
 capivi, ca-pê'vê  
 capillaire, cap-il-lâr'  
 caprice, ca-prês'  
 captain, cap'tin  
 capuchin, cap-û-shên'  
 carabine, câr-bîn'  
 carmelite, câr'mê-lît  
 carol, car'ul  
 carriage, car'râj  
 cartouch, câr-tûch'  
 cassock, cas'suc  
 catalogue, cat'a-log  
 catarrh, ca-târ'  
 catechetical, cat-ê-ket'ê-cal  
 catechise, cat'ê-kîz  
 catechism, cat'ê-kism  
 catechumen, cat-ê-cû'men  
 cavi, cav'il  
 cauliflower, cAl'ê-flow-êr  
 ceiling, sêl'ing  
 celandine, sel'an-dîn  
 cement, sem'ent, *n.*  
 cement, sê-ment', *v.*  
 chagrin, sha-grên'  
 chalcography, cal-cog'ra-fê  
 chaldron, châ'drun  
 chalybeate, ca-lib'ê-ât  
 chamade, sha-mâd'  
 chameleon, ca-mê'lyun  
 chamais, sha-moy'  
 chamomile, cam'ô-mil  
 champagne, sham-pân'  
 campaign, cham'pân  
 champignon, sham-pin'yun  
 champion, cham'pê-un  
 chancre, shang'kêr  
 chandelier, shan-dê-lêr'  
 chaos, câ'os  
 chapel, chap'el  
 chapfaln, châp'fâln  
 character, car'ac-têr  
 charlatan, shâr'la-tan  
 chemist, kim'ist  
 chequer, chek'êr  
 chersonese, ker'so-nêz  
 chevalier, shev-a-lêr'  
 chevaux de frise, shev-ô-dê-  
 frêz'  
 cheveril, chev'er-il  
 chicane, shê-cân'  
 chicanery, shê-cân'êr-ê  
 chicken, chik'en  
 chimera, kê-mê'ra  
 chimerical, kê-mer'ê-cal  
 chioppine, chop-pên'  
 chiragrical, kî-rag'rê-cal  
 chirography, kî-rog'ra-fê  
 chiromancy, kir'ô-man-sê  
 chirurgion, kî-rur'jun  
 chirurgic, kî-rur'jic  
 chlorosis, clo-rô'sis  
 choler, col'êr  
 chorister, qwir'is-têr  
 chorography, cò-rog'ra-fê  
 chorus, cò'rus  
 christian, cris'tyan  
 christianity, cris-tyè-an'ê-tê  
 chronicle, cron'ê-cl  
 chronology, crò-nol'ô-jê  
 chrysolite, cris'ô-lît  
 chubbed, chub'bed  
 chylaceous, kî-lâ'shus  
 chylifaction, kil-ê-fac'shun  
 chymist, kim'ist  
 cibarious, sî-bâ'rê-us  
 cilicious, sê-lish'us  
 cinerulent, sê-ner'û-lent

- circuit, ser'kit  
 citation, si-tā'shun  
 citron, sit'un  
 civilian, sè-vil'yan  
 clarion, clā'rè-un  
 cleanly, clen'lè, *adj.*  
 cleanly, clèn'lè, *adv.*  
 climacter, cli-mac'tèr  
 cloggy, clog'gè  
 cochineal, cuch-è-nèl'  
 cochleary, coc'lè-ar-è  
 cockatrice, coc'a-tris  
 cognisance, cog'nè-zans  
 colander, cul'an-dèr  
 colbertine, col-ber-tèn'  
 colleague, col'lèg, *n.*  
 colleague, col-lèg', *v.*  
 colloquy, col'lò-qwè  
 colour, cul'ur  
 columbine, col'um-bìn  
 column, col'um  
 combat, cum'bat  
 combustion, com-bus'tyun  
 comely, cum'lè  
 comfit, cum'fit  
 comfort, cum'furt  
 command, com-mānd'  
 comminatory, com-min'a-tur-è  
 company, cum'pa-nè  
 comparison, com-par'è-sn  
 compass, cum'pass  
 composedness, com-pōz'ed-ness  
 comrade, cum'rād  
 conceit, con-sèt'  
 conciliate, con-sil'yāt  
 conceive, con-sēv'  
 concourse, cong'cōrs  
 concremation, cong-crè-mā-shun  
 condign, con-dīn'  
 condemn, con-dem'  
 conduit, cun'dit  
 coney, cun'è  
 confessedly, con-fess'ed-lè  
 confine, con-fīn', *v.*  
 confine, con'fīn, *n.*  
 confusedly, con-fūz'ed-lè  
 conger, cong'gēr  
 congratulate, con-grat'ū-lāt  
 congregate, cong'grè-gāt  
 congregation, cong-grè-gā'-shun  
 congress, cong'gress  
 congressive, con-gres'siv  
 conjure, con-jūr  
 conjure, cun'jur  
 conquer, cong'qwēr  
 conquest, cong'qwēst  
 consign, con-sīn'  
 contemn, con-tem'  
 contempt, com-temt'  
 constable, cun'sta-bl  
 construe, con'strū  
 conspiracy, con-spir'a-sè  
 contour, con-tūr'  
 contrite, con'trit  
 control, con-trōl'  
 convertite, con'vert-īt  
 coquette, cò-ket'  
 cornucopia, cor-nū-cōpé-a  
 corpuscle, cōr'pusl  
 cosmopolite, coz-mop'ò-lit  
 covenant, cuv'è-nant  
 cover, cuv'ēr  
 covert, cuv'ért  
 covet, cuv'et  
 covey, cuv'è  
 coultèr, cōl'tèr  
 countertermine, cown-tèr-mīn'  
 couple, cupl  
 courage, cur'āj  
 courteous, cur'tyus

courtesy, cur'tè-sè  
 courtesy, curt'sè  
 courtier, còrt'yër  
 cousin, cuzn  
 cozen, cuzn  
 crimson, crimzn  
 crinigerous, crī-nij'ër-us  
 criterion, cri-tè'rè-un  
 criticise, crit'è-siz  
 critique, crè-tsk'  
 crooked, crùk'ed  
 crystalline, cris'ta-lin  
 cuckoo, cùc'ù  
 cucumber, cùc' or cow'eum-  
     bër  
 cuirass, qwè-rass'  
 cuisses, qwiss'iz  
 cupboard, cub'èrd  
 curmudgeon, cur-mud'jun  
 cursed, curs'ed, *adj.*  
 cursed, curs't, *v.*  
 curtain, cur'tin  
 cushion, cùsh'an  
 cynic, sín'ic  
 czar, zâr  
 czarina, za-rè'na

## D

Dagger, dag'gër  
 damson, damzn  
 daughter, dâ'tër  
 deacon, dècn  
 decalogue, dec'a-log  
 deceive, dè-sèv'  
 defensive, dè-fen'siv  
 deformedly, dè-fòrm'ed-lè  
 demagogue, dem'a-gog  
 demand, dè-mänd'  
 deposite, dè-poz'it  
 deservedly, dè-zerv'ed-lè  
 design, dè-sin'  
 designedly, dè-sin'ed-lè

desuetude, des'wè-tùd  
 devil, devl  
 devoir, dè-vwâr'  
 diaeresis, di-èt'è-sis  
 dialogue, di'a-log  
 diameter, di-am'e-tër  
 diapason, di-a-pāzn'  
 diaphragm, di'a-gram  
 dicacity, dè-cas'è-tè  
 didactic, dè-dac'tic  
 didascalie, did-as-cal'ic  
 diffuse, dif-füz', *v.*  
 diffuse, dif-fūs', *a.*  
 diffusedly, dif-füz'ed-lè  
 diffusedness, dif-fūs'ed-ness  
 digest, dè-jest', *v.*  
 digest, di'jest, *n.*  
 digestion, dè-jest'yun  
 digladiation, di-glad-è-ä'-  
     shun  
 digress, dè-gress'  
 dijudication, di-jù-dè-cä'-  
     shun  
 dilacerate, dè-las'è-rät  
 dilaceration, dè-las-è-rä'-  
     shun  
 dilaniate, dè-la'nè-ät  
 dilapidate, dè-lap'è-dät  
 dilatable, dè-lät'a-bl  
 dilatability, dè-lät-a-bil'è-tè  
 dilate, dè-lät'  
 dilemma, di-lem'ma  
 dilucid, dè-lü'sid  
 dilucidate, dè-lü'sè-dät  
 dilucidation, dè-lü-sè-dä'-  
 dilute, dè-lüt' [shun  
 dilution, dè-lü'shun  
 diluvian, dè-lü've-an  
 dimension, dè-men'shun  
 dimensive, dè-men'siv  
 dimidiation, dè-mid-è-ä'-  
     shun

diminish, dè-min'ish	disvalue, diz-val'ù
diminutive, dè-min'ù-tiv	disuse, dis-ūs', n.
dimissory, dim'is-sur-è	disuse, dis-ūz', v.
dinetical, dè-net'è-cal	divan, dè-van'
dinumeration, dī-nū-mer-ā'	divaricate, dè-var'è-cāt
shun	diverge, dè-verj'
dioptrics, dī-op'trics	divergent, dè-verj'ent
dipetalous, dī-pet'a-lus	diversify, dè-ver'sè-fī
diphthong, dip'thong	divert, dè-vert'
diploma, dè-plō'ma	divest, dè-vest'
direct, dè-rect'	divertisement, dè-vert'iz-
direction, dè-rec'shun	ment
direption, dī-rep'shun	divertive, dè-vert'iv
diruption, dī-rup'shun	divesture, dè-vest'ur
disability, dis-a-bil'è-tè	dividable, dè-vid'a-bl
disable, diz-ābl'	divide, dè-vid'
disagree, dis-a-grē'	dividend, div'è-dend
disaster, diz-as'tēr	divine, dè-vīn'
disband, diz-band'	divinity, dè-vin'è-tè
discern, diz-zern'	divisibility, dè-viz-è-bil'è-tè
discernedly, diz-zern'ed-lè	divisible, dè-viz'è-bl
discomfit, dis-cum'fit	divorce, dè-vōrss'
discourse, dis-cōrs'	diurnal, dī-ur'nal
disdain, diz-dān'	divulge, dè-vulj'
disease, diz-ēz'	dogged, dog'ged
diseasedness, diz-ēz'ed-ness	dogger, dog'gēr
disembogue, dis-em-bōg'	doggish, dog'gish
disgrace, diz-grās'	doquet, dok'et
disguise, diz-gyīz'	double, dubl
dishonest, diz-on'est	doughy, dō'è
disinherison, dis-in-her'è-zn	dowlas, dow'las
disjoin, diz-joyn'	downfal, down'fāl
dismal, diz'mal	dozen, duzn
disorder, diz-ōr'dēr	drachma, drac'ma
dispersedly, dis-pers'ed-lè.	dreadful, dred'fūl
dissolve, diz-zolv'	dreggy, dreg'gè
dissolute, dis'sò-lūt	drivel, drivl
dissonant, dis'sò-nant	dromedary, drum'è-dar-è
distich, dis'tic	druggist, drug'gist
distinguish, dis-ting'gwish	dudgeon, dud'jun
distressedness, dis-tress'ed-	dungeon, dun'jun
ness	

## E

Eager, ē'gēr  
 early, er'lē  
 earwig, ēr'wig  
 earnest, er'nest  
 eatable, ēt'a-bl  
 ebullition, eb-ul-lish'un  
 echinus, è-kī'nus  
 echo, ec'ō  
 eclogue, ec'log  
 edile, ē'dīl  
 efface, ef-fās'  
 either, ē'thēr  
 electre, è-lec'tēr  
 elegy, el'è-jē  
 elephantine, el-è-fan'tin  
 embalm, em-bām'  
 empire, em'pīr  
 empty, em'tē  
 encourage, en-cur'āj  
 endeavour, en-dev'ur  
 endenize, en-den'iz  
 enforcedly, en-fōrs'ed-lē  
 England, ing'gland  
 English, ing'glish  
 enough, è-nuf'  
 enthusiasm, en-thū'zhè-azm  
 epilogue, ep'è-log  
 epitome, è-pit'ò-mē  
 epoch, ep'oc  
 epocha, ep'ò-ca  
 equal, ē'qwal  
 equalize, ē'qwal-iz  
 eremite, er'è-mīt  
 escutcheon, es-cut'shun  
 essoine, es-soyn'  
 ether, ē'thēr  
 etiquette, et-è-ket'  
 evil, ēvl  
 eunuch, ū'nuc  
 excuse, ex-cūs', *n.*  
 excuse, ex-cūz', *v.*

exempt, egz-emt'  
 exemption, ex-em'shun  
 exhalation, ex-ha-lā'shun  
 exhale, egz-hāl'  
 exhibit, egz-hib'it  
 exhibition, ex-hè-bish'un  
 exile, ex'il, *n.*  
 exile, egz-il', *v.* and *a.*  
 expedite, ex'pè-dīt  
 expugn, ex-pūn'  
 extinguish, ex-ting'gwish  
 extol, ex-tol'  
 extraordinary, ex-trôr'dè-  
     nar-è  
 exuviae, egz-ū'vè-è

## F

Falcon, fâcn  
 famous, fâ'mus  
 fasciation, fash-è-ā'shun  
 fascine, fas-sēn'  
 father, fâ'thēr  
 fatigue, fa-tēg'  
 favour, fâ'vur  
 fearful, fēr'fūl  
 fearful, fer'fūl  
 feather, feth'ēr  
 feignedly, fân'ed-lē  
 feline, fē'līn  
 fellow, fel'lō  
 ferine, fēr'in  
 fidelity, fē-del'è-tē  
 fiducial, fē-dū'shal  
 fiduciary, fē-dū'ahè-ar-è  
 finance, fē-nanss'  
 finger, fing'gēr  
 finite, fī'nīt  
 fixedly, fix'ed-lē  
 fixedness, fix'ed-ness  
 flaccid, flac'sid  
 flambeau, flam'bō  
 flannel, flan'nel

flinging, fling'in  
 florid, flor'id  
 flourish, flur'ish  
 foetid, fet'id  
 foetus, fē'tus  
 foggy, fog'gē  
 foison, foyzn  
 forcedly, fōrs'ed-lē  
 foreign, for'in  
 forfeit, fōr'fit  
 forfeiture, fōr'fit-ūr  
 forget, for-gēt'  
 forgive, for-giv'  
 formal, fōr'mal  
 former, fōr'mēr  
 fortnight, fōrt'nī  
 fountain, fown'tin  
 fourteen, fōr'tēn  
 franchise, fran'chiz  
 frigidity, frē-jid'ē-tē  
 Fulham, fūl'am  
 full-aged, fūl-āj'd'  
 fuller, fūl'ēr  
 fulling-mill, fūl'ing-mil  
 fulminant, ful'mē-nant  
 furlough, fur'lō  
 fusil, fū-zē', n.  
 fusil, fū'sil, a.

## G

Gabardine, gab-ar-dēn'  
 galleon, gal-lūn'  
 gally, gal'lē  
 garden, gārdn  
 garrison, gar'rē-sn  
 gauntlet, gānt'let  
 gelatine, jel'a-tin  
 gentle, jen'til  
 geographical, jē-ō-graf'ē-cal  
 geometer, jē-om'ē-tēr  
 geometry, jē-om'ē-trē  
 georgics, jōrj'ics

ghastly, gāst'le  
 gherkin, ger'kin  
 gibber, gib'bēr  
 gibberish, gib'bēr-ish  
 gibbous, gib'bus  
 gibcat, gib'cat  
 giddy, gid'dē  
 gigantic, jī-gan'tic  
 giggle, gigl  
 gigglet, gig'glet  
 gimlet, gim'let  
 girdle, gerdl  
 gizzard, giz'zard  
 glaciis, glā'sis  
 glandule, glan'dul  
 glazier, glā'zhēr  
 gluy, glū'ē  
 gnomon, nō'mon  
 gnomonics, nō-mon'ics  
 govern, guv'ēr  
 gournet, gur'net  
 gravel, grav'el  
 gravitate, grav'ē-tāt  
 grazier, grā'zhēr  
 grenadier, gren-a-dēr  
 grotesque, grō-tesk'  
 grovel, grovl  
 grumous, grū'mus  
 guaiacum, gwā'a-cum  
 guarantee, gyar-an-tē'  
 guardian, gyārd'yan  
 guerdon, ger'dun  
 guidage, gyīd'āj  
 guinea, gin'ē  
 guitar, gē-tār'  
 gymnastic, jim-nas'tic

## H

Habergeon, ha-ber'jun  
 hallelujah, hal-lē-lū'ya  
 hallow, hal'lō  
 halser, hā'sēr

handkerchief, haug'kër-chif	huzza, hüz-zâ'
harangue, ha-rang'	hydatides, hî-dat'è-dèz
harden, hârdn	hydraulics, hî-drâ'lics
harlequin, hâr'lè-kin	hydrographer, hî-drog'ra-fër
hautboy, hõ'boy	hydrography, hî-drog'ra-fè
hawked, hâk'ed	hydrometry, hî-drom'è-trè
hazel, hâzl	hydropic, hî-drop'ic
headach, hed'ac	hydrostatics, hî-drò-stat'ics
hearken, hârkn	hygrometer, hî-grom'è-tër
heartach, hârt'ac	hygrometry, hî-grom'è-trè
hearten, hârtn	hymning, him'ning
heartly, hârt'è	hyperbole, hî-per'bò-lè
heathen, hêthn	hyphen, hî'fen
heaven, hev'n	hypocrisy, hè-poc'rè-sè
heinous, hâ'nus	hypostasis, hî-pos'ta-sis
heiress, âr'ess	hypotenuse, hè-pot'è-nus
hemistich, hè-mis'tic	hypothesis, hè-poth'è-sis
herbage, erb'aj	hypothetical, hî-pò-thet'è-cal
herbal, herb'al	hyssop, his'sup
heresiarch, hè-rè'zhè-ârc	
hermaphrodite, her-maf'rò-dit	

## I and J.

hierarch, hî'è-rârc	Jagged, jag'ged
hoggish, hog'gish	jaggy, jag'gè
honest, on'est	jaundice, jân'dis
honesty, on'est-è	ichor, î'cor
honey, hun'è	idea, î-dè'a
honour, on'ur	identity, î-den'tè-tè
honourable, on'ur-abl	idolatry, î-dol'a-trè
hooked, hûk'ed	jealous, jel'us
horizon, hò-rî'zun	jeopardy, jep'ard-è
hospital, os'pè-tal	jerken, jer'ken
hostile, hos'til	jewel, jû'el
hostler, os'lër	igneous, ig'nè-us
hover, huv'er	ignite, ig-hî't
housewife, huz'wif	impregn, im-prèn'
humble, umbl	impregnate, im-preg'nât
humorous, û'mur-us	impregner, im-prèn'ër
humorsome, û'mur-sum	impugn, im-pûn'
humour, û'mur	incarnadine, in-câr'na-dîn
hussar, hüz-zâr'	incondite, in-con'dît
hussy, huz'zè	Indian, in'dyan

indict, in-dit'  
 Indies, in'dyiz  
 indign, in-din'  
 infantile, in'fan-til  
 innate, in'nat  
 intaglio, in-tal'yò  
 intercourse, in'tër-còrs  
 intrigue, in-trég'  
 invalid, in-va-léd', *n.*  
 invalid, in-val'id, *a.*  
 inveigh, in-vā'  
 inveigle, in-vēgl'  
 journey, jur'nè  
 irascible, i-ras'sè-bl  
 iron; i'urn  
 ironical, i-ron'è-cal  
 irritate, ir'rè-tāt  
 isosceles, i-sos'sè-léz  
 issue, ish'ù  
 item, i'tem  
 itinerant, i-tin'er-ant  
 judaize, jû'dā-iz  
 justifiable, just'è-fi-a-bl  
 juvenility, jû-vè-nil'è-tè

## K

Kerchief, ker'chif  
 kingdom, king'dum  
 kitchen, kich'en  
 knaggy, nag'gè  
 knowledge, nol'ej  
 knuckle, nucl

## L

Laconism, lac'ò-nizm  
 lamentine, lam'en-tin  
 language, lang'gwāj  
 languid, lang'gwid  
 languish, lang'gwish  
 latten, lat'ten  
 laudanum, lād'a-num  
 laughter, lāf'tër

laurel, lār'el  
 learned, lernd, *v.*  
 learned, lern'ed, *a.*  
 leather, leth'ër  
 leaven, lev'en  
 legatine, leg'a-tin  
 legend, lē'jend  
 legendary, lej'en-dar-è  
 leger, lej'ër  
 legislature, lej'is-là-tür  
 leonine, lē'ò-nin  
 leopard, lep'ard  
 leviathan, lè-vī'a-thān  
 libation, li-bā'shun  
 libidinous, lè-bid'è-nus  
 librarian, li-brā'rè-an  
 libration, li-brā'shun  
 licentious, li-sen'shus  
 lieutenant, lū- or liv-ten'ant  
 limning, lim'ning  
 lipothymy, li-poth'è-mè  
 liquescent, li-qwes'sent  
 liquor, lik'ur  
 litharge, lith'arj  
 lithography, li-thog'ra-fè  
 lithotomy, li-thot'ò-mè  
 litigious, lè-tij'us  
 live-long, liv'long  
 longer, long'ër, *n.*  
 longer, long'ger, *a.*  
 longest, long'gest  
 luncheon, lun'shun  
 luxurious, lugz-ū'rè-us  
 luxury, luksh'ù-rè  
 lycanthropy, li-can'thrò-pè

## M

Macaw, ma-cā'  
 Machinal, mak'è-nal  
 machination, mak-è-nā'shun  
 machine, ma-shēn'  
 machinist, ma-shēn'ist

magazine, mag-a-zēn'  
 magician, ma-jish'an  
 malign, ma-lin'  
 malmsey, mām'zē  
 mamma, mam-mā'  
 mammoth, mam'muc  
 mankind, man-kyind'  
 manoeuvre, ma-nū'vēr  
 mansuetude, man'swè-tùd  
 mantua, man'tù-a  
 mantua-maker, man'tù-  
   māk-ēr  
 marcasite, mār'ca-sit  
 marchioness, mār'chun-ess  
 margarine, mār'ga-rīt  
 maritime, mar'è-tim  
 marine, ma-rēn'  
 marriage, mar'rāj  
 marten, mār'ten  
 masquerade, mās-kēr-ād'  
 master, mās'tēr  
 mastick, mas'tic  
 maugre, mĀ'gēr  
 maunder, mĀn'dēr  
 meadow, med'ò  
 meager, mē'gēr  
 measure, mezh'ūr  
 mechanic, me-can'ic  
 mechanical, mè-can'ic-al  
 menace, men'ās  
 menagogue, men'a-gog  
 mercantile, mer'can-til  
 Messiah, mes-sī'a  
 metalline, met'al-lin  
 method, meth'ud  
 metropolis, mè-trop'ò-lis  
 mezzotinto, met-sò-tin'tò  
 microcosm, mī'crò-cozm  
 micrography, mī-crog'ra-fē  
 micrometer, mī-crom'è-tēr  
 midwife, mid'wif  
 migration, mī-grā'shun

militia, mè-lish'ya  
 Miltiades, mil-tī'a-dis  
 mimetic, mè-mēt'ic  
 mimicking, mim'ik-ing  
 mimographer, mè-mog'ra-  
   fēr  
 minacious, mè-nā'shus  
 minacity, mè-nas'è-tè  
 minatory, min'a-tur-è  
 miniature, min'ā-tūr  
 minority, mè-nor'è-tè  
 minutiae, mè-nū'shè-è  
 miraculous, mè-rac'ù-lus  
 misaimed, mis-āmd'  
 misapply, mis-ap-plī'  
 misbegot, mis-bè-got'  
 miscreant, mis'crè-ant  
 misdeem, mis-dēm'  
 misgovern, mis-guv'ēr  
 misorder, mis-òr'dēr  
 mission, mish'un  
 mistletoe, mizl'tò  
 mistress, mis'tress  
 misuse, mis-ūs', n.  
 misuse, mis-ūz', v.  
 mittens, mit'tenz  
 mixtion, mix'tyun  
 monarch, mon'ārc  
 monarchical, mò-nār'k'è-cal  
 monday, mun'dè  
 money, mun'è  
 monger, mung'gēr  
 mongrel, mung'grel  
 monkey, mung'kè  
 monologue, mon'ò-log  
 monostich, mò-nos'tic  
 mortgage, mòr'gāj  
 mortise, mòr'tis  
 mother, muth'ēr  
 mouldy, mōld'è  
 mountain, mown'tin  
 Mr, mis'ter

Mrs, miss'iz  
muggy, mug'gè  
multipliable, mul'tè-pli-a-bl  
muscadine, mus'ca-din  
mynchen, min'shen  
myrobalan, mè-rob'a-lan  
myropolist, mè-rop'ò-list  
myrrhine, mèr'rin  
mystagogue, mis'ta-gog  
mythology, mè-thol'ò-jè

## N

Naked, nā'kid  
nature, nā'tūr  
navel, nāvl  
negotiation, nè-gò-shè-ā'-  
shun  
neighbour, nā'bur  
neither, nē'thēr  
nephew, nev'ù  
nigrescent, nī-gres'sent  
nigrification, nig-rè-fè-cā'-  
shun  
noggin, nog'gin  
nothing, nuth'ing  
novel, nov'el  
nourish, nur'ish

## O

Obeisance, ò-bā'sans  
oblige, ò-blij'  
oblique, ò-blik'  
obloquy, ob'lò-qwè  
ocean, ò'shan  
ochre, ò'kér  
oeiliad, ò-or è-il'yad  
offensive, of-fen'siv  
oglio, ò'lyò  
onion, un'yun  
opaque, ò-pāk'  
oppugn, op-pūn'  
oraison, or'è-zun

orchard, òr'chard  
orchestra, or-kes'tra  
orchestre, òr'kes-tër  
ordinary, òr'dè-nar-è  
orient, òr'è-ent  
orifice, or'è-fis  
orthoepy, or-thō'è-pè  
ostler, os'lër  
other, uth'ër  
otherwise, uth'ër-wiz  
over, ò'vër  
ousel, ûzl  
owner, òn'ër  
oxyrrhodine, ox-irrò-din

## P

Palace, pal'ās  
palanquin, pal-an-kēn'  
palmistry, pāl'mis-trè  
palmy, pām'è  
palsy, pāl'zè  
panegyric, pan-è-jir'ic  
pantomime, pan'tò-mim  
papa, pa-pā'  
paradigm, par'a-dim  
paramour, par'a-mūr  
paraphernalia, par-a-fer-nā'-  
lya  
parasite, par'a-sit  
parcel, pār'sel  
parliament, pār'lè-ment  
partial, pār'shal  
particular, pār-tic'ù-lar  
passion, pash'un  
patriarch, pā'trè-ārc  
patten, pat'ten  
paucity, pĀ'sè-tè  
peasant, pez'ant  
pedagogue, ped'a-gog  
pencil, pen'sil  
penguin, pen'gwin  
pentstemon, pen'ta-tuc

people, pēpl	pigeon, pij'un
perceive, per-sēv'	piggin, pig'gin
perdue, per-dū'	pilaster, pē-las'tēr
peremptory, per'em-tur-ē	pilosity, pē-loš'è-tē
periscii, pē-ris'sè-ī	pinnacle, pin'nās
perplexedly, per-plex'ed-lē	piquant, pik'ant
perplexedness, per-plex'ed-ness	piquet, pē-ket'
persuade, per-swād'	piratical, pī-rat'è-cal
persuasive, per-swā'zè-bl	pismire, piz'mir
pettifogger, pet'tè-fog-gēr	pituite, pit'ù-īt
pheasant, fez'ant	pituitous, pē-tū'è-tus
philanthropy, fè-lan'thrò-pē	plaguy, plāg'è
philippic, fè-lip'pic	plaintiff, plān'tif
philologer, fè-lol'ò-jēr	plaintive, plān'tiv
philological, fil-ò-loj'è-cal	plaster, plas'tēr
philologist, fè-lol'ò-jist	platen, plat'en
philology, fè-lol'ò-jē	pleasant, plez'ant
philosopher, fè-loš'ò-fēr	pleasure, plezh'ūr
philosophize, fè-loš'ò-fiz	plebeian, plè-bē'yan
philosophy, fè-loš'ò-fē	plenteous, plen'tyus
phlegmagogues, fleg'ma-gogz	plethora, pleth'ò-ra
phlegmatic, fleg-mat'ic	plication, plè-cā'shun
phlegmon, fleg'mon	plover, pluv'ēr
phlegmonous, fleg'mò-nus	pneumatics, nū-mat'ics
Phocion, fō'shè-un	poignant, pwoy'nant
phrensy, fren'zè	poison, poyzn
phylactery, fè-lac'tēr-	police, pò-lēs'
physician, fè-zish'an	poltron, pol-trûn'
physiognomy, fizh-è-og'nò-mè	pomegranate, pum-gran'at
phytivoracious, fi-tiv'ò-rus	pommel, pum'mel
photography, fi-tog'ra-fè	poniard, pon'yard
phytology, fi-tol'ò-jē	ponton, pon-tûn'
phthisic, tiz'ic	populace, pop'ù-lās
phthisical, tiz'ic-al	porcupine, pòr'cù-pîn
phthisis, thî'sis	portmanteau, pòrt-man'tò
piacular, pī-ac'ù-lar	possess, poz-zess'
piaster, pē-as'ter	pothier, puth'ēr
piazza, pè-az'za	poulterer, pōl'tēr-ēr
picked, pik'ed	poultice, pōl'tis
	poultry, pōl'trè
	premise, prè-mīz'
	premises, prem'is-iz

- preparedly, prè-pār'ed-lè  
 preparedness, prè-pār'ed-  
 ness  
 presage, pres'āj, *n.*  
 presage, prè-sāj', *v.*  
 president, prez'è-dent  
 presidial, prè-sid'yal  
 presume, prè-zūm'  
 presumption, prè-zum'shun  
 presumptuous, prè-zum'tū-  
 us  
 pretty, pret' or prit'tè  
 primo, pri-mē'rò  
 primeval, pri-mē'val  
 primevous, pri-mē'vus  
 primitia, pri-mish'al  
 priority, pri-or'è-tè  
 priory, pri'ò-rè  
 prison, prizm  
 privado, pri-vā'dò  
 privation, pri-vā'shun  
 professedly, prò-fess'ed-lè  
 profile, prò-fel'  
 prologue, prol'og  
 promissory, prom'is-sur-è  
 propugn, prò-pūn'  
 prorogue, prò-rōg'  
 prosody, pros'ò-dè  
 prosopopoeia, pros-ò-pò-  
 pē'ya  
 prowess, prow'ess  
 psalmist, sāl'mist  
 psalmody, sāl'mò-dè  
 psalmography, sal-mog'ra-  
 psalter, sāl'tēr  
 psalter, sāl'tēr-è  
 pseudo, sū'dò  
 pseudography, sū-dog'ra-fè  
 pseudology, sū-dol'ò-jè  
 ptisan, tè-zan'  
 pudding, pū'd'ding  
 puerile, pū'è-ril  
 puisne, pu'nè  
 pullet, pūl'let  
 pulley, pūl'lè  
 pulpit, pūl'pit  
 puncheon, pun'shun  
 purlieu, pur'lū  
 pursue, pur-sū'  
 pursuit, pur-sūt'  
 poursuivant, pur'swè-vant  
 pylorus, pè-lō'rus  
 pyramid, pir'a-mid  
 pyramidal, pè-ram'è-dal  
 pyrites, pè-rī'tiz.
- 
- Q
- Quadragesimal, qwĀd-ra-  
 jes'è-mal  
 quadrangular, qwad-rang'-  
 gū-lar  
 quadrant, qwĀ'drant  
 quadratic, qwa-drat'ic  
 quadrille, ka-dril'  
 quadripartite, qwad-rip'ar-  
 tit  
 quagmire, qwag'mir  
 quantity, qwĀn'tè-tè  
 quarantine, qwĀr-an-tēn'  
 quarrel, qwĀr'el  
 quadrisyllable, qwĀd-rè-sil'-  
 la-bl  
 quater-cousin, kă'tēr-cuzn  
 question, qwest'yun  
 quondam, qwon'dam  
 quorum, qwō'rum  
 quota, qwō'ta  
 quotation, qwò-tā'shun  
 quotidian, qwò-tid'yan  
 quotient, qwō'shent
- 
- R
- Ragged, rag'ged  
 ragout, ra-gū'

raillery, ral'ler-è  
 raisin, rāzn *or* rēzn  
 rampire, ram'pīr  
 raspberry, ras'ber-rè  
 ravel, ravi  
 raven, rāvn, *n.*  
 raven, ravn, *v.*  
 razure, rā'zhūr  
 ready, red'è  
 reason, rēzn  
 rebel, reb'el, *n.*  
 rebel, rè-bél', *v.*  
 receipt, rè-sēt'  
 receive, rè-sēv'  
 recitative, res-è-ta-tēv'  
 recognisance, rè-cog'nè-zans  
 reconcile, rec'on-sil  
 recondite, rec'on-dit  
 recourse, rè-cōrs'  
 recruit, rè-crūt'  
 redemption, rè-dem'shun  
 redoubt, rè-dowt'  
 redoubted, rè-dowt'id  
 refuse, ref'ūs, *n.*  
 refuse, rè-fūz', *v.*  
 regular, reg'ū-lar  
 rehearsal, rè-hers'al  
 rehearse, rè-herss'  
 relinquish, rè-ling'qwish  
 rendezvous, ren-dè-vūz'  
 reposedness, rè-pōz'ed-ness  
 repulsion, rè-pul'shun  
 resemble, rè-zembl'  
 resent, rè-sent'  
 reservedly, rè-zervd'lè  
 reservedness, rè-zervd'ness  
 reservoir, rez-er-vwâr'  
 residue, rez'è-dū  
 resign, rè-zīn'  
 resilience, rè-sil'yens  
 resin, rez'in  
 resolve, rè-zolv'

resolvedly, rè-zolv'ed-lè  
 resolvedness, rè-zolv'ed-ness  
 resolute, rez'ò-lūt  
 resolution, rez-ò-lū'shun  
 respite, res'pit  
 result, rè-zult'  
 resumption, rè-zum'shun  
 resuscitation, rè-sus-sè-tā'-  
 shun  
 retinue, ret'è-nū  
 revenue, rev'è-nū  
 rhapsody, rap'sò-dè  
 rhetoric, ret'ò-ric  
 rheumatism, rûm'a-tizm  
 rhinoceros, rī-nos'è-ros  
 rhubarb, rû'barb  
 ridiculous, rè-dic'ū-lus  
 rigging, rig'ging  
 riggish, rig'gish  
 rigidity, rè-jid'è-tè  
 ringing, ring'in  
 risible, riz'è-bl  
 rivalry, rī-val'è-tè  
 rivet, rivl  
 rogue, rōg'è  
 romage, rum'āj  
 Rome, rōm *or* rûm  
 routine, rû-tên'  
 rugged, rug'ged

## S

Saccharine, sac'a-rīn  
 sacrifice, sac'rè-fiz  
 saffron, saf'furn  
 saline, sa-līn'  
 salique, sal'ik  
 salmon, sam'un  
 salver, sal'vēr  
 saponaceous, sap-ò-nā'shus  
 sapphire, saf'fir  
 sapphirine, saf'fir-īn  
 satellite, sat'el-līt

satiety, sa-tī'è-tè  
 saturnine, sat'ur-nin  
 saucer, sâ'sër  
 saunter, sâ'n'tër  
 savoy, sa-voy'  
 Savoy, Sâ'voy  
 sausage, sâ'saj  
 scabbed, scab'bed  
 sceptic, skept'ic  
 sceptre, sep'tër  
 schedule, sed'ul  
 schismatic, sizm'a-tic  
 scholar, scol'ar  
 scirrhus, skir'rus  
 scissors, siz'zurz  
 scorpion, scôr'pè-un  
 scragged, scrag'gid  
 scrubbed, scrub'bid  
 scutcheon, acuch'un  
 seamstress, sem'stress  
 season, sêzn  
 secundine, sec'un-din  
 seignior, sê'nyur  
 signiory, sê'nyur-è  
 seine, sên  
 seizin, sê'zin  
 sempstress, sem'stress  
 senile, sê'nîl  
 sepulchre, sep'ul-kër  
 seraglio, sê-ral'yò  
 sergeant, sâr'jant  
 serpentine, ser'pen-tin  
 serpigo, ser-pî'gò  
 servile, ser'vil  
 sevensnight, sen'nit  
 sexton, sex'tun  
 shagged, shag'gid  
 shaggy, shag'gè  
 sheath-winged, shêth'wingd  
 shekel, shêkl  
 shepherd, shep'ërd  
 shovel, shuvl

shoulder, shôl'dër  
 Shrewsbury, Shrôz'ber-è  
 shrivel, shrivl  
 siccidity, sic'sè-tè  
 siliquose, sil-è-qwôs'  
 simile, sim'è-lè  
 similitude, sè-mil'è-tùd  
 simultaneous, sim-ul-tā'nyus  
 singer, sing'ër  
 singing, sing'in  
 singular, sing'gù-lar  
 siriasis, sè-rî'a-sis  
 sirrah, sar'ra or sër'ra  
 sloven, sluv'en  
 sluggish, slug'gish  
 smother, smuth'ër  
 smoulder, smôl'dër  
 snagged, snag'gid  
 snaggy, snag'gè  
 snivel, snivl  
 social, sô'shal  
 sojourn, sô'jurn  
 solace, sol'as  
 soldier, sôl'jër  
 soldiery, sôl'jër-è  
 solemn, sol'em  
 soliloquy, sò-lil'ò-qwè  
 somerset, sum'ër-set  
 sorrow, sor'rò  
 sovereign, suv'ër-in  
 southerly, suth'ër-lè  
 southern, suth'ërn  
 southernwood, suth'ërn-wüd  
 southward, suth'ard  
 spaniel, span'yel  
 sportive, spört'iv  
 spriggy, sprig'gè  
 springy, spring'è  
 stagger, stag'gër  
 steady, sted'è  
 Stephen, Stêvn  
 stiff-necked, stif'nekt

stomach, stum'ac  
 stringent, strin'jent  
 stringy, string'è  
 stronger, strong'gër  
 strongest, strong'gest  
 stubbed, stub'bid  
 sturgeon, stur'jun  
 subtle, sub'til  
 subtle, sutl  
 succumb, suc-cumb'  
 sudden, sud'den  
 suffice, suf-fiz'  
 sugar, shû'gar  
 suicide, sū'è-süd  
 Sunday, Sun'dä  
 supine, sū'pin, *n.*  
 supine, sū-pîn', *a.*  
 surfeit, sur'fit  
 surgeon, sur'jun  
 surtout, sur-tût'  
 survey, sur'vâ, *n.*  
 survey, sur-vâ', *v.*  
 swagger, swag'gër  
 swaggy, swag'gè  
 swallow, swâl'v  
 swivel, swivl  
 sympathy, sim'pa-thè  
 synagogue, sin'a-gog  
 synechdoche, sè-nec'dò-kè  
 synodic, sè-nod'ic  
 synodical, sè-nod'ic-al  
 synonyma, sè-non'è-ma  
 synopsis, sè-nop'sis  
 syringe, sir'inj.

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T

Tabourine, tab-ur-ën'  
 taffeta, taffè-tä  
 tallow, tal'lò  
 tambour, tam-bûr'  
 tambourine, tam'bur-ën'  
 target, târ'get

tarry, tar'rè, *v.*  
 tarry, târ'rè, *a.*  
 technical, tec'nè-cal  
 theatre, thè'a-tër  
 theism, thè'izm  
 theodolite, thè-od'ò-lit  
 theologue, thè'ò-lóg  
 thirtieth, thër'tè-eth  
 thorough, thur'ò  
 threaten, thretn  
 ticken, tik'en  
 tiger, tî'gër  
 timidity, tè-mid'è-tè  
 tissue, tish'û  
 togged, tō'ged  
 together, tū-ge-th'ër  
 tontine, ton-tên'  
 torrid, tor'rid  
 touchy, tuch'è  
 toupet, tū-pè'  
 tournament, tûr'na-ment  
 tourney, tûr'nä  
 toward, tō'wurd, *a.*  
 toward, tō'ard  
 towards, tō'ardz  
 transmarine, trans-ma-rën'  
 travail, trav'il  
 travel, trav'el  
 travesty, trav'es-tè  
 treachery, trech'er-è  
 treadle, tredl  
 treason, trèzn  
 treasure, trezh'ûr  
 trefoil, trè'foyl  
 tribunal, trî-bû'nal  
 trigger, trig'gër  
 trichotomy, trî-cot'ò-mè  
 tricorporal, trî-côr-pò-ral  
 trigintals, trî-jin'talz  
 tripartite, trip'ar-tit  
 tripod, trî'pod  
 trouble, trubl

truncheon, trun'shun  
 Tuesday, Tūz'dā  
 turkoid, tur-kēz'  
 turpentine, tur'pen-tin  
 turquoise, tur-kēz'  
 tusked, tusk'id  
 twentieth, twen'tè-eth  
 twiggy, twig'gè  
 typographer, tī-pog'ra-fēr  
 typography, tī-pog'ra-fē  
 tyrannical, tī-ran'nè-cal  
 tyranny, tīr'an-nè  
 tyrant, tī'rānt

### U and V

Valley, val'lè  
 vanquish, vang'qwish  
 variegate, vā'rè-è-gāt  
 ventriloquy, vèn-tril'ò-qwè  
 verdegris, ver'dè-gris  
 vermicelli, ver-mè-chel'lè  
 vertigo, ver-tè'gò  
 vespertine, ves'per-tin  
 vessel, ves'sel  
 vibrate, vī'brāt  
 vibration, vī-brā'shun  
 vicar, vic'ar  
 vicarious, vī-cā'rè-us  
 vicinal, vis'è-nal  
 vicinity, vè-sin'è-tè  
 vicissitude, vè-sis'sè-tùd  
 victualler, vitl'ēr  
 victualling, vitl'ing  
 victuals, vitlz  
 villain, vil'lin  
 villanous, vil'lan-us  
 vimineous, vè-min'yus  
 vineyard, vin'yèrd  
 violent, vī'ò-lent  
 violet, vī'ò-let  
 violoncello, vè-ò-lon-chel'lò  
 viperine, vī'pēr-in

virago, vè-rā'gò  
 virgin, vēr'jin  
 virtue, ver'tù  
 virulent, vir'ù-lent  
 visible, viz'è-bl  
 vision, vizh'un  
 visive, vī'siv  
 vitality, vè-tal'è-tè  
 vituperate, vè-tū'per-āt  
 vivacious, vè-vā'shus  
 vivacity, vè-vas'è-tè  
 vivific, vī-vif'ic  
 vivificate, vī-vif'ic-āt  
 viviparous, vī-vip'a-rus  
 ultramarine, ul-tra-ma-rēn'  
 umpire, um'pīr  
 uncleanly, un-clen'lè  
 uncouth, un-cūth'  
 undeservedly, un-dè-zerv'-  
 ed-lè  
 undiscernedly, un-dè-zern'-  
 ed-lè  
 unfeignedly, un-fān'ed-lè  
 unguent, ung'gwent  
 unison, ū'nè-sun  
 unperceivedly, un-per-sēv'-  
 ed-lè  
 unreservedly, un-rè-zerv'-  
 ed-lè  
 unveiledly, un-vāl'ed-lè  
 usquebaugh, us-qwè-bā'  
 usurer, ū'zhūr-ēr  
 usurious, ū-zū'rè-us  
 usury, ū'zhū-rè  
 uterine, ū'ter-in  
 vulpine, vul'pin

### W

Waggish, wag'gish  
 wallow, wAl'lò  
 water, wĀ'tēr  
 wealthy, welth'è

weapon, wepn  
 weasel, wēzl  
 weather, weth'ēr  
 whimsey, hwim'zē  
 whitster, hwit'stēr  
 wicked, wick'id  
 widgeon, wid'jun  
 willow, wil'lō  
 windward, wind'wurd  
 winged, wing'id  
 wingy, wing'ē  
 Wolsey, wul'zē  
 woman, wūm'an  
 women, wim'en  
 wonder, wun'dēr  
 wonderful, wun'dēr-fül  
 woollen, wül'len  
 Worcester, Wüs'ter

worship, wur'ship  
 worry, wur'rē  
 worsted, wüst'id  
 wretched, rech'id  
 wronger, rong'ēr  
 wrongest, rong'est

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 Y

Yeoman, yō'man  
 yeomanry, yō'man-rē  
 younger, yung'gēr  
 youngest, yung'gest  
 younker, yung'kēr  
 youngster, yung'stēr

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 Z

Zealot, zel'ot  
 zealous, zel'us.

*Note.*—I have given no *Explanatory Vocabulary*, because I am of opinion, that, till pupils be able to consult a dictionary, with respect to the difficulties which may occur in their Reading Lessons, they will derive more advantage from the explanations given them by their teacher, while reading the lessons, than they could do from committing to memory lists of words as they are arranged in a vocabulary or dictionary.

## OF PUNCTUATION.

The marks in common use for pauses are—

- , Comma, equal in time to a Quaver.
- ; Semicolon, } \_\_\_\_\_ a Crotchet.  
 : Colon, }  
 . Period, \_\_\_\_\_ a Minum.
- Dash,
- ? Interrogation, } \_\_\_\_\_ a Crotchet or Minum.  
 ! Exclamation, }
- ( ) Parenthesis, \_\_\_\_\_ a Quaver or Crotchet.

*Note 1.*—Walker says, “A system of Punctuation may be sufficient to clear and preserve the sense of an author, and, at the same time, be but a very imperfect guide to the *pronunciation* of it. The punctuation in use does not indeed give us half the pauses which a just pronunciation seems to require.—As the times of the pauses are exceedingly indefinite, I shall beg leave to reduce the number of pauses to three; namely, the *smaller* pause, answering to the comma; the *greater* pause, answering to the semicolon or colon; and the *greatest* pause, answering to the period.” And the proportion which these pauses bear to one another may be considered as answering to the quaver, crotchet, and minum in music.

*Note 2.*—The *smaller* pause (so necessary to give the passage that we read all the force of which it is susceptible) “may be so frequently admitted between words in a grammatical connexion, that it is much easier to say where it *cannot* intervene than where it *can*. The only words which seem too intimately connected to admit of a pause, are, the *article* and the *substantive*, the *adjective* and the *substantive*, and the *preposition* and the *noun* it governs; every other combination of words, when forming simple sentences of considerable length, seem divisible, if occasion require.” In exemplifying this *supplementary pause*, a perpendicular line | is made use of.

## EXAMPLES.

Truth | is the basis of excellence.

Diligence | is never wholly lost.

A faithful friend | is a great treasure.

Evil communication | corrupts good manners.

True wisdom | is the greatest pleasure of the mind.

Nothing valuable | can be gained without labour.

Gratitude | is a delightful emotion.

God's mercies | are over all his works.

Hypocrisy | is the tribute | which vice pays to virtue.

A man | cannot be agreeable to others | who is not easy within himself.

It is labour only | which gives the relish to pleasure.

The man | who feels himself ignorant, should at least be modest.

He preaches sublimely | who lives a sober, righteous, and pious life.

He was so fatigued | that he could hardly move.

The writing | was so indistinct | that I could hardly read it.

He knows | that, if he persevere, he will succeed.

*Of the INFLECTIONS of the VOICE.*

/ The *rising* inflection is marked by an *acute* accent.

\ The *falling* inflection is marked by a *grave* accent.

*Note.*—Rules for rhetorical pauses and inflections, being above the comprehension of children, are omitted. The teacher's *delivery* must be the pupil's guide. But, at his first setting out, a notation of these pauses and inflections may assist him in following his teacher's exhibition of them. The sooner, however, he can do this without such assistance, the better. When he is capable of comprehending Walker's Rhetorical Grammar, he will there find such rules, founded on *nature* and *reason*, as will prove a feast.

*The rising and falling Inflection contrasted.*

1. Did I say Pause', or Pause' ?  
     I said Pause', not Pause'.  
     I did not say Pause', but Pause'.
2. Did I say Inflec'tion, or Inflec'tion ?  
     I said Inflec'tion, not Inflec'tion.  
     I did not say Inflec'tion, but Inflec'tion.
3. Did I say Em'phasis, or Em'phasis ?  
     I said Em'phasis, not Em'phasis.  
     I did not say Em'phasis, but Em'phasis.

*Note.*—It will be proper to exercise the pupil every day on the preceding inflections, till his voice be properly attuned to them.

Modesty is not only an or'nement, but also a guard' to virtue.

Those that are past shame', are past hope'.

Many who praise' virtue, do no more' than praise it.

Al'ways to indulge our appetites, is to extin'guish them.

Use pleasures mod'erately, and they will last' the longer.

Defer not till to-mor'row, what ought to be done to-day'.

Do unto oth'ers, as you would they should do unto you'.

Sincerity is opposed to cun'ning, not to true wis'-dom.

We ought to respect' the precepts of the gospel, not to tri'fle with them.

It is of the last import'ance, to season the passions of a child with devo'tion, which seldom dies' in a mind that has received an early tincture of it.

*A commencing Series.*

One' and two',	}	are the numbers.
One', two', and three',		
One', two', three', and four',		

To advise the ig'norant, relieve the need'y, comfort the afflict'ed, are duties that fall in our way almost every day of our lives.

Met'als, min'erals, plants', and me'teors, contain a thousand curious properties, which are as engaging to the fancy as to the reason.

Labour or exercise ferments the hu'mours, casts them into their proper chan'nels, throws off redun'dancies, and helps nature in those secret distribu'tions, without which the body cannot subsist with vigour, nor the soul act with cheerfulness.

That it is our duty to promote the purity of our mind and bod'ies, to be just and kind to our fellow-creatures, and to be faithful and pious to Him' that made us, admits not of any doubt in a rational and well-informed mind.

The man who suspends his hopes of the reward of worthy actions till after death', who can bestow unseen', who can overlook hatred', and do good to his slanderer', who can never be angry with his friend', and never revengeful to his en'emy, is certainly formed for the benefit of soci'ety.

I am persuaded, that neither death', nor life'; nor angels', nor principal'ities, nor pow'ers; nor things present, nor things to come'; nor height', nor depth', nor any other crea'ture; shall be able to sep'arate us from the love of God', which is in Christ Jesus our Lord'.

*A concluding Series.*

The numbers are  $\left\{ \begin{array}{l} \text{one' and two',} \\ \text{one', two', and three',} \\ \text{one', two', three', and four'.} \end{array} \right.$

Cheerfulness bears the same friendly regard to the mind' as to the body'. It banishes all anxious care and discontent', soothes and composes the passions, and keeps the soul in a perpetual calm'.

To enjoy the world as a rational being, is to know'

it, to be sensible of its greatness and beauty, to be delighted with its harmony, and, by these reflections, to obtain just sentiments of the Almighty mind that framed it.

No blessing of life is any way comparable to the enjoyment of a discreet and virtuous friend. It eases and unloads the mind, clears and improves the understanding, engenders thoughts and knowledge, animates virtue and good resolutions, soothes and allays the passions, and finds employment for most of the vacant hours of life.

The fruit of the Spirit is love, joy, peace; long-suffering, gentleness, goodness; faith, meekness, temperance: against such there is no law.

### *Interrogatory Sentences.*

Where are you going? Are you going to Leith?  
What are you doing? Are you getting your lesson?

How old are you? I said, how old are you?  
Are you at college? I said, are you at college?  
Who is your teacher? Is he a young man?

Is it lawful to do good on the Sabbath day, or to do evil? to save life, or to kill?

Is it lawful to give tribute to Cæsar, or not?  
Shall we give, or shall we not give?

Is the goodness or wisdom of the Divine Being more manifested in his proceedings?

### *Parenthesis.*

Know you not, brethren, (for I speak to them that know the law,) that the law hath dominion over a man as long as he liveth?

If there's a Power above us,  
(And that there is, all nature cries aloud  
Through all her works) He must delight in virtue;  
And, that which he delights in, must be happy.

We led the bending beggar on his way',  
 (Bare were his feet, his tresses silver-gray'),  
 Sooth'd the keen pangs his aged spirit felt',  
 And on his tale with mute attention dwelt.

With regard to the queen's person (a circumstance not to be omitted in writing the history of a female reign) all contemporary authors agree, in ascribing to Mary the utmost beauty of countenance, and elegance of shape, of which the human form is capable.

*Antithesis constituting Emphasis.*

If we would have the *kindness* of others, we must endure their *follies*.

To die is the *fate* of man', but to die with lingering anguish, is generally his *folly*.

By the faculty of a lively and picturesque imagination, a man in a *dun'geon* is capable of entertaining himself with scenes and landscapes, more beautiful than any that can be found in the whole compass of nature.

Neither *justice* nor *injustice* have any thing to do with the present question.

In this species of composition, *plausibility* is much more essential than *probability*.

There is a difference between *giving* and *forgiving*.

Exercise and temperance strengthen even an *indifferent* constitution.

I see thou hast learned to rail'.

*The CREED.*

I believe in God', the Father Almighty, Maker of heaven and earth'; and in Jesus Christ', his only Son', our Lord'; who was conceived by the Holy Ghost', born of the virgin Ma'ry, suffered under Pontius Pi'late; was crucified, dead, and buried.

The third day he arose again from the dead'; he ascended into heav'en, and sitteth on the right hand of God', the Father Almighty : Thence he shall come', to judge the quick and the dead'. I believe in the Holy Ghost', the holy Catholic church', the communion of saints', the forgiveness of sins', the resurrection of the bod'y, and the life everlasting. Amen'.

*Note.*—If the preceding exercises are duly persisted in, it may tend to prevent a monotonous or drawling pronunciation.

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### *The good Boy.*

THE good boy loves his parents very dearly. He always minds what they say to him, and tries to please them. If they desire him not to do a thing, he does it not : if they desire him to do a thing, he does it. When they deny him what he wants, he does not grumble, or pout out his lips, or look angry ; but he thinks that his parents know what is proper for him, better than he does, because they are wiser than he is.

He loves his teachers, and all who tell him what is good. He likes to read, and to write, and to learn something fresh every day. He hopes that if he lives to be a man, he shall know a great many things, and be very wise and good.

He is kind to his brothers, and sisters, and all his little playfellows. He never fights, nor quarrels with them, nor calls them names. When he sees them do wrong, he is sorry, and teaches them to do better.

He does not speak rudely to any body. If he sees any persons who are lame, or crooked, or very old, he does not laugh at them, nor mock them ; but he is glad when he can do them any service.

He is kind even to dumb creatures ; for he knows that though they cannot speak, they can feel as well

as we. Even those animals which he does not think pretty, he takes care not to hurt. He likes very much to see the birds pick up bits of hay, and moss, and wool, to build their nests with ; and he likes to see the hen sitting on her nest, or feeding her young ones ; and to see the little birds in their nest, and hear them chirp. Sometimes, he looks about in the bushes, and in the trees, and amongst the strawberry plants, to find nests : but when he has found them, he only just peeps at them ; he would rather not see the little birds, than frighten them, or do them any harm.

He never takes any thing that does not belong to him, or meddles with it, without leave. When he walks in his father's garden, he does not pull flowers, or gather fruit, unless he is told that he may do so. The apples that are fallen on the ground, he picks up, and carries to his mother.

He never tells a lie. If he has done any mischief, he confesses it, and says he is very sorry, and will try to do so no more ; and no body can be angry with him.

When he lies down at night he tries to remember all he has been doing and learning in the day. If he has done wrong, he is sorry, and hopes he shall do so no more ; and that God, who is so good, will love and bless him.—He loves to pray to God, and to hear and read about him ; and to go with his parents and friends to worship God.

Every body that know this good boy, loves him, and speaks well of him, and is kind to him ; and he is very happy.

### *The attentive and industrious little Girl.*

SHE always minds what her father and mother say to her ; and takes pains to learn whatever they are so kind as to teach her. She is never noisy or

troublesome ; so they like to have her with them, and they like to talk to her, and to instruct her.

She has learned to read so well, and she is so good a girl, that her father has given her several little books, which she reads in, by herself, whenever she likes ; and she understands all that is in them.

She knows the meaning of a great many difficult words ; and the names of a great many countries, cities, and towns, and she can find them upon a map. She can spell almost every little sentence that her father asks her to spell ; and she can write very prettily, even without a copy ; and she can do a great many sums on a slate.

Whatever she does, she takes pains to do it well ; and when she is doing one thing, she tries not to think of another.

If she has made a mistake, or done any thing wrong, she is sorry for it : and when she is told of a fault, she endeavours to avoid it another time.

When she wants to know any thing, she asks her father, or her mother, to tell her ; and she tries to understand, and to remember what they tell her ; but if they do not think proper to answer her questions, she does not tease them, but says, " When I am older, they will perhaps instruct me ;" and she thinks about something else.

She likes to sit by her mother, and sew, or knit. When she sews, she does not take long stitches, or pucker her work ; but does it very neatly, just as her mother tells her to do. And she always keeps her work very clean ; for if her hands are dirty, she washes them before she begins her work ; and when she has finished it, she folds it up, and puts it by, very carefully, in her work-bag, or in a drawer. It is but very seldom indeed that she loses her thread, or needles, or any thing she has to work with. She keeps her needles and thread in her thread-case ; and she has a pincushion on which she puts her

pins. She does not stick needles on her sleeve, or put pins in her mouth, for she has been told those are silly, dangerous tricks; and she always pays attention to what is said to her.

She takes care of her own clothes, and folds them up very neatly. She knows exactly where she puts them; and, I believe, she could find them even in the dark. When she sees a hole in her stockings, or her frock, or any of her clothes, she mends it, or asks her mother to have it mended; she does not wait till the hole is very large, for she remembers what her mother has told her, that "A stitch in time saves nine."

She does not like to waste any thing. She never throws away, or burns, crumbs of bread, or peelings of fruit, or little bits of muslin, or linen, or ends of thread; for she has seen the chickens and the little birds, picking up crumbs, and the pigs feeding upon peelings of fruit; and she has seen the ragman go about gathering rags, which her mother has told her, he sells to people who make paper of them.

When she goes with her mother, into the kitchen, and the dairy, she takes notice of every thing she sees; but she does not meddle with any thing without leave. She knows how puddings, tarts, butter, and bread, are made.

She can iron her own clothes, and she can make her own bed. She likes to feed the chickens and the young turkeys, and to give them clean water to drink, and to wash themselves in; she likes to work in her little garden, to weed it, and to sow seeds and plant roots in it; and she likes to do little jobs for her mother; she likes to be employed, and she likes to be useful.

If all little girls would be so attentive, and industrious, how they would delight their parents, and their kind friends! and they would be much happier themselves, than when they are obstinate, or idle,

or ill-humoured, and will not learn any thing properly, or mind what is said to them.

### *The Horse.*

THE horse is a noble creature, and very useful to man. A horse knows his own stable: he distinguishes his companions, remembers any place at which he has once stopped, and will find his way by a road which he never travelled. The rider governs his horse by signs, which he makes with the bit, his foot, his knee, or his whip. The horse is less useful when dead than some other animals are. The skin is used for collars, traces, and other parts of harness. The hair of the mane is used for wigs, and that of the tail for bottoms of chairs and floor-cloths. What a pity it is that cruel men should ever ill use, overwork, and torture this useful beast!

### *The Ox.*

Ox is the general name for all our black cattle. The male is a bull, and the female a cow. The flesh of an ox is beef. An ox is a very useful animal, and is used to draw a plough or cart; his flesh supplies us with food; the blood is used as manure, as well as the dung; the fat is made into candles; the hide into shoes and boots; the hair is mixed with mortar; the horn is made into curious things—combs, boxes, handles for knives, drinking-cups, and used instead of glass for lanterns. The bones are used to make little spoons, knives, forks, and toys for children. Cows give us milk, which is excellent food; and of milk we make cheese; of the cream we make butter. The young animal is a calf; his flesh is veal; vellum and covers of books are made of his skin. The cow may be considered as more universally conducive to the comforts of mankind than any other animal.

*The Hog.*

THE hog appears to have a divided hoof, like the peaceable animals which we call cattle; but he really has the bones of his feet like those of a beast of prey; and a wild hog is a very savage animal. Swine have always been esteemed very untractable and stupid, and incapable of tuition; but it appears that even a pig may be taught. A hog is a disgusting animal; he is filthy, greedy, stubborn, disagreeable, whilst alive, but very useful at his death. Hogs are voracious; yet, where they find plentiful and delicious food, are very nice in their choice, will decline unsound fruit, and wait the fall of fresh, though hunger will force them to devour rotten and putrid substances. A hog has a strong neck, small eyes, a long snout, a nose rough and callous, and a quick sense of smelling. His method of feeding, by turning up the earth with his nose, required all these, and a more prone form than that of other animals. We ought to shun the manners of the swine; be temperate, clean, and pure.

*The Deer.*

DEER shed their horns annually in the spring; if the old ones do not fall off, the animal rubs them gently against the branch of a tree. The new horns are tender, and the deer walk with their head low lest they should rub against the branches: when they are full-grown and hard, the deer rub them against the trees, to clear them of a skin with which they are covered. The skins of deer are of use for leather; the horns make good handles for common knives, and from them are produced spirit of hartshorn, and hartshorn shavings.

Rein-deer, in Lapland and Greenland, draw the natives in sledges over the snow with prodigious swiftness.

*The Cat.*

THE cat has sharp claws, which she draws back when you caress her ; then her foot is as soft as velvet. Cats have less sense than dogs : a cat's attachment is chiefly to the house ; a dog's to the persons who inhabit it.

Kittens have their eyes closed some days after their birth. The cat, after suckling her young some time, presents them with mice and young birds. Cats hunt by the eye ; they lie in wait, and spring upon their prey, which they catch by surprise ; then sport with, and torment the poor animal, till they kill it. Cats see best in the gloom ; in a strong light, the pupil of the cat's eye is contracted to a mere line ; by night, it spreads into a large circle. Cats live in the house, but are not subject to the owner ; they are self-willed and wayward. Cats love perfumes ; they are particularly fond of valerian. They dislike water, cold, and bad smells ; they love to bask in the sun, and to lie on soft beds.

*The Sheep.*

SHEEP supply us with food ; their flesh is mutton. Sheep supply us with clothes, the wool is made into cloth, flannel, and stockings. The skin is leather, which forms parchment, and is used to cover books. The entrails are twisted into strings for fiddles ; their dung affords rich manure for the earth. The male is a ram, the female is a ewe. A sheep is a timid animal, and runs from a dog ; yet a ewe will face a dog when her lamb is by her side ; she thinks not then of her own danger, but will stamp with her foot, and push with her head, seeming to have no fear ; such is the love of mothers !

Sheep derive their safety from the care of man, and they well repay him for his attention. In many countries they require the attendance of shepherds, and are penned at night to protect them from the wolves ; but in our happy country they graze in security.

*The Goat.*

A GOAT is something like a sheep ; but he has hair and has no wool. The white hair is valuable for wigs ; cloth may also be made of the goat's hair. The skin of the goat is more useful than that of the sheep.

Goats seem to have more sense than sheep. They love to feed upon hills, are fond of browsing upon vines, and delight in the bark of trees. Among mountains they climb the steepest rocks, and spring from brow to brow. The young is called a kid : the flesh of kids is esteemed ; gloves are made of their skins ; persons of weak constitutions drink the milk of goats.

Goats are very playful, but they sometimes butt against and knock down little boys, when they are teased and pulled by the beard or horns.

*The Dog.*

THE dog is gifted with that sagacity, vigilance, and fidelity, which qualify him to be the guard, the companion, the friend of man ; and happy is he who finds a friend as true and incorrupt as this animal, who will rather die by the side of his master, than take a bribe of a stranger to betray him. No other animal is so much the companion of man as the dog. The dog understands his master by the tone of his voice ; nay, even by his looks is ready to obey him. Dogs are very serviceable to man. A dog will conduct a flock of sheep, and will use no roughness but to those which straggle, and then merely to bring them back. The dog is said to be the only animal who always knows his master, and the friends of his family ; who distinguishes a stranger as soon as he arrives ; who understands his own name, and the voice of the domestics ; and who calls for his lost master by cries

and lamentations. A dog is the most sagacious animal we have, and the most capable of education. In most dogs, the sense of smelling is keen : a dog will hunt his game by the scent ; and in following his master, he will stop where the roads cross, try which way the scent is strongest, and then pursue that.

### *The Ass.*

THE ass is humble, patient, and quiet. Why should an animal, so patient, and so useful, be treated with contempt and cruelty ? The ass is strong, hardy, and temperate, and less delicate than the horse ; but he is not so sprightly and swift as that noble and generous animal. He is often rendered stupid and dull by unkind treatment, and blamed for that which rather deserves our pity.

### *The Lion.*

THIS noble animal has a large head, short round ears, a shaggy mane, strong limbs, and a long tail tufted at the extremity. Its general colour is tawny, which on the belly inclines to white. From the nose to the tail, a full-grown lion will measure eight feet. The lioness is somewhat smaller, and destitute of a mane. Like other animals, the lion is affected by the influence of climate in a very sensible degree. Under the scorching sun of Africa, where its courage is excited by the heat, it is the most terrible and undaunted of all quadrupeds. A single lion of the desert will often rush upon a whole caravan, and face his enemies, insensible of fear, to the last gasp. To his keeper, he appears to possess no small degree of attachment ; and though his passions are strong, and his appetites vehement, he has been tried, and found to be noble in his resentment, magnanimous in his courage, and grateful in his disposition. His roar-

ing is so loud, that it pierces the ear like distant thunder; and such terror does it inspire, that animals, in a state of security, have been known to tremble with fear as soon as they have heard him.

### *The Elephant.*

THE elephant, though not only the largest, but the strongest of all quadrupeds, is, in a state of nature, neither fierce nor mischievous. Pacific, mild, and brave, it only exerts its powers in its own defence, or that of the community to which it belongs. It is social and friendly with its kind; the veteran of the troop always appears as the leader, and the next in seniority brings up the rear. As they march, the forest seems to sink beneath them; in their passage they bear down the branches of trees, on which they feed; and, if they enter cultivated fields, the labours of agriculture soon disappear. In Africa, elephants, perhaps, are the most numerous, but in Asia they are the largest and most useful to man.

When the elephant is once tamed, it is the most gentle and obedient of all animals. Its attachment to its keeper is remarkable, and it seems to live but to serve and obey him. It is quickly taught to kneel in order to receive its rider; caresses those with whom it is acquainted; and uses its trunk as a hand, to assist in taking up a part of its load.

### *The Bear.*

THERE are several species of bears, such as the black bear, the brown bear, and the white bear.

The black bear is a strong powerful animal, covered with black, glossy hair, and is very common in North America. It is said to subsist wholly on vegetable food; but some of them, which have been imported into England, have shewn a predilection

for flesh. They strike with their fore feet like a cat, seldom use their tusks, but hug their assailants so closely, that they almost squeeze them to death. The females seek the most impenetrable retreats in which they bring forth their young.—After becoming pretty fat in autumn, these animals retire to their dens, and continue six or seven weeks in total inactivity and abstinence from food.

The white, or Greenland bear, has a peculiarly long head and neck, and his limbs are of prodigious size and strength, its body frequently measuring thirteen feet in length. The white bear lives on fish, seals, and the dead bodies of whales.

### *The Bees.*

A LITTLE boy was eating his supper; it was bread and milk with some honey. “Pray,” said the little boy, “who makes honey for my supper?”

*Mamma.*—The bees collect it.

*Boy.*—Where do they find it?

*Mamma.*—In the flowers.

*Boy.*—Where do the bees live?

*Mamma.*—Those who supply us with honey, live in a hive.

*Boy.*—What is it made of?

*Mamma.*—Ours are made of straw.

*Boy.*—Pray, mamma, tell me a great deal about the bees, whilst I eat my bread and milk.

*Mamma.*—In the night, and when the weather is cold, they keep in the hive. When the sun shines, and the days are warm, they fly abroad. They search far and near for such flowers as supply them with honey or wax. Of the wax they make cells, which we call comb. In some of the cells they lay up a store of honey to support them in winter, when they cannot venture out to seek for food. In some of the cells they nurse their young ones, who have

no wings. They are very neat creatures ; they keep the hive quite clean. They carry out the dead bees.

### *The Flies.*

THE next morning this same little boy was eating his breakfast. It chanced that the maid had let fall a drop of honey as she mixed his milk ; and a fly came and stood on the edge of his basin to suck it.

The good child laid aside his spoon to avoid frightening the poor fly.

What is the matter, William ? are you not hungry ?

Yes, mamma ; but I would not hinder this little fly from getting his breakfast.

Good child ! said his mamma, rising from her tea ; we will look at him as he eats. See how he sucks through his long tube. How pleased he is.

Mamma, cannot flies make honey ? said the little boy.

No, said papa, they are like you, they can not make honey, but they are fond of eating it.

What do flies do, papa ?

*Papa.*—They are as idle as any little boy of you all ; they frisk and buzz about all the summer, feeding upon what is made by others.

*Boy.*—And in the winter what do they do ?

*Papa.*—Creep into some little snug corner.

*Boy.*—But what do they eat then ?

*Papa.*—They sleep, and want no food.

### *The Spider.*

A LITTLE boy saw a spider ; its legs were packed close to its body ; the boy thought it was a bit of dirt, and was going to pick it up.

His mamma stopped him, lest he should chance to hurt the spider ; she told him that the poor creature had rolled itself up from fear ; that, if he stood still, he would soon see the spider move.

The little boy kept close and quiet some time, watching the spider: he saw it unfold one leg, then another, till at last they were all loose, and away it ran. Then the little boy ran after his mamma, and heard the history of spiders.

She told him a great deal about them. Then she talked to him of other insects which disguise themselves to escape the dangers which they meet with.

She picked up a wood-louse, and laid it gently on his little hand. There, said she, you see the wood-louse roll itself into a little ball, like a pea: let it lie awhile, and when it thinks you do not observe it—

Ah! mamma, it unrolls.—O! it will run away: shall I not hold it?

No, my dear, you would hurt it.

I would not hurt any creature, mamma.

No, surely.—He who made you, made all creatures to be happy.

### *The Bird.*

A BOY was walking with his mamma; he saw a bird fly past with some food in its mouth.

*Boy.*—Is not that bird hungry? for I see that he carries his meat past in his mouth.

*Mamma.*—She is a mother-bird, and has young ones in her nest.

*Boy.*—Who makes the nest?

*Mamma.*—The old birds.

*Boy.*—How do they make their nests?

*Mamma.*—Some make their nests of sticks; some of dry leaves; some use clay; some straw; they use all sorts of things; each kind of bird knows what is fit for its use.

*Boy.*—What do they make nests for?

*Mamma.*—To nurse their young in.

*Boy.*—And are they warm?

*Mamma.*—The old birds line them with moss, with wool, with feathers, to make them warm and soft.

*Boy.*—Where do they get all these things ?

*Mamma.*—They fly a great way to fetch them ; and sometimes they pluck their own breasts to supply down for their young to lie upon.

*Boy.*—How kind they are !

*Mamma.*—So kind are good parents to their children.

*Boy.*—Pray, why do birds sing ?

*Mamma.*—One old bird sings, whilst one sits on the eggs.

*Boy.*—Why do they sit on the eggs ?

*Mamma.*—To keep them warm, so that they may hatch.

*Boy.*—What do you mean by that, pray, mamma ?

*Mamma.*—The young birds break the shells, and come out.

*Boy.*—What do they do then ? do they fly ?

*Mamma.*—Not at first : babes, you know, cannot walk.

*Boy.*—But what do young birds do ?

*Mamma.*—They lie in the nest and gape for food.

*Boy.*—And do they get it ?

*Mamma.*—The old birds fly far and near to fetch it. You saw one with some in its bill.

*Boy.*—I see a bird with some in its mouth.

*Mamma.*—Do not make a noise lest you fright the poor thing.—Hush ! hush ! let us creep gently, and see the bird go to her nest.

*Boy.*—Now may I talk ?

*Mamma.*—Yes, my dear ;—are you not pleased to see the birds so careful in feeding their young ?

*Boy.*—Yes, mamma. When will the little ones fly ?

*Mamma.*—When they have got all their feathers.

*Boy.*—How will they learn ?

*Mamma.*—The old birds will teach them to fly, as I taught you to walk.

*Boy.*—I hope the little birds will always love their

mothers. I shall always love you, mamma; pray kiss me.

### *The Happy Family.*

THERE were eight boys and girls of the name of Freelove; their kind parents taught them to do as they were bid in all things. They were the happiest children in the world; for, being used to control, they thought it no hardship to obey their friends. When one had a mind to do any thing, and was not sure whether it would be right, he went in to inquire, and was always content with the answer. If it was proper, he was certain to have leave; and if it was not proper, he had no longer a wish to do it; but was glad that he had asked.

Mr and Mrs Freelove took great pains with their children, and taught them, as soon as they could learn, all that was proper for their age; and they took delight in learning, so that it was a pleasure to teach them.

Such a family is the most pleasing scene upon earth.

The children were all very fond of each other. No one had an idea of feeling joy in which the rest did not share. If one child had an apple, or a cake, he always parted it into eight pieces; and the owner kept the smallest for himself: and when any little treasure was given which could not be so divided, the rest were summoned to see it, to play with it, and to receive all the pleasure which it could afford.

The little folk were fond of books; the elder ones would often lay aside their own to read aloud to the younger ones in such as were suited to them. In short, they were a family of perfect love. Each boy had a little piece of ground for a garden in which he might work to amuse himself. It would have made you smile to see how earnest they were at their work;

digging, planting, weeding, and sometimes they had leave to water. Each was ready to lend any of his tools to his brother. Each was happy to assist in any plan, if his brother needed help.

The boys did the chief work in their sisters' gardens: and their greatest joy was to present little nosegays to their mamma and sisters.

There were sheep kept upon the lawn; the pretty creatures were so tame that they would eat out of a person's hand. You may believe that the children were very fond of feeding them; they often gave them their little barrow full of greens. There was no danger of the little folk not thinking to perform so pleasing a task as this. One day George was reading aloud to a younger brother, whose name was William—"Do as you would be done by."

*William.*—Pray what does that mean?

*George.*—I will show you now; you hear the sheep bleat. So he ran and got some greens, and gave to the sheep.

*George.*—You see what it is to do as you would be done by: the poor sheep are hungry, and I feed them.

*William.*—I should like to feed them; but I have no greens.

*George.*—Here are some of mine; take some, and give it to them.

*William.*—I thank you, brother; now you do by me as you would wish to be done by.

The next day William saw a poor woman standing on the outside of the iron gates. She looked pensive; and the child said, What do you want, poor woman?

*Woman.*—A piece of bread; for I have had none to eat.

William had a bit in his hand; he had just begun to eat it. He stopped and thought to himself,—If I had nothing to eat, and I saw a person who had a

great piece of bread, what should I wish?—that he should give me some. So the good child broke off all but a very little bit (for he was very hungry,) and said, You shall have this bread which the maid gave me just now.—“We should do as we would be done by.”

Good boy ! said his mamma, who chanced to pass that way, come and kiss me.

William ran to his dear mamma, and hugged her ; saying, I am never so happy as when you say, Good boy.

*Mamma.*—I was seeking for Mary, to tell her that Lady Lovechild has sent to have you all go with us : but for your reward, you shall carry the message to the rest. Go : I know it will give you great pleasure to rejoice your brothers and sisters.

### *The Fair.*

JAMES and Edward Franklin had leave to walk about, and amuse themselves in the Fair. They saw a great many people, who seemed very happy; many children merry and joyous, jumping about, and boasting of their toys. They went to all the stalls, and bought little presents for those that were at home. They saw wild beasts; peeped into show-boxes; heard drums, trumpets, fiddles; and were as much pleased with the bustle around them, as you, my little reader, would have been, had you been there.

Mrs Franklin had desired them not to ride in a Merry-go-round, lest they should fall and hurt themselves.

Did you ever see a Merry-go-round? If you never passed through a country fair, I dare say you never did.

As they passed by, the children who were riding, called, “Will you ride? will you ride?”

*James.*—No, I thank you, we may not.

*Edward.*—I should like it, if I might.

One girl called, "See how we ride!"

One said, "Oh! how charming this is!"

One boy said, "You see we do not fall."

*James.*—I am not fearful: but my mamma forbade us to ride.

One boy shouted aloud, "Come, come, you must ride; it will not be known at home. I was bid not to ride, but you see I do!"

Just as he spoke, the part upon which he sat broke, and down he fell.

In another part of the Fair the boys saw the children riding in a Toss-about. They were singing merrily the old nurse's ditty:

"Now we go up, up, up,

"Now we go down, down, down,

"Now we go backward and forward,

"Now we go round, round, round."

The voices sounded pleasantly to Ned's ear; his heart danced to the notes; jumping, he called to his brother James, "Dear James, look! if I thought that our mamma would like it, I would ride so."

*James.*—My dear Ned! I am sure that my mamma would object to our riding in that.

*Ned.*—Did you ever hear her name the Toss-about?

*James.*—I am certain that if she had known of it, she would have given us the same caution as she did about the Merry-go-round.

Ned paused a moment; then said, "How happy am I to have an elder brother who is so prudent!"

James replied, "I am not less happy that you are so willing to be advised."

When they returned home, each was eager to relate his brother's good conduct; each was happy to hear his parents commend them both.

*The Stubborn Child.*

MR STEADY was walking out with his little son, when he met a boy with a satchel on his shoulder crying and sobbing dismally. Mr Steady accosted him, kindly inquiring what was the matter.

*Mr Steady.*—Why do you cry?

*Boy.*—They send me to school, and I do not like it.

*Mr Steady.*—You are a silly boy; what! would you play all day?

*Boy.*—Yes, I would.

*Mr Steady.*—None but babies do that; your friends are very kind to you. If they have not time to teach you themselves, then it is their duty to send you where you may be taught; but you must take pains yourself, else you will be a dunce.

*Little Steady.*—Pray, may I give him my book of fables out of my pocket?

*Mr Steady.*—Do, my dear.

*Little Steady.*—Here it is—it will teach you to do as you are bid—I am never happy when I have been naughty; are you happy?

*Boy.*—I cannot be happy; no person loves me.

*Little Steady.*—Why?

*Mr Steady.*—I can tell you why; because he is not good.

*Boy.*—I wish I was good.

*Mr Steady.*—Then try to be so; it is easy; you have only to do as your parents and friends desire you.

*Boy.*—But why should I go to school?

*Mr Steady.*—Good children ask for no reasons;—a wise child knows that his parents can best judge what is proper; and unless they choose to explain the reason of their orders, he trusts that they have a good one; and he obeys without inquiry.

*Little Steady.*—I will not say Why again, when I

am told what to do ; but I will always do as I am bid directly.—Pray, sir, tell the story of Miss Wilful.

*Mr Steady.*—Miss Wilful came to stay a few days with me. Now she knew that I always would have children obey me ; so she did as I bade her ; but she did not always do a thing as soon as she was spoken to, but would often whine out, Why ? That always seems to me like saying, I think I am as wise as you are ; and I would disobey you if I durst.

One day I saw Miss Wilful going to play with a dog, with which I knew it was not proper for her to meddle : and I said Let that dog alone. Why ? said Miss. I play with Wag, and I play with Phillis, and why may I not play with Pompey ?

I made her no answer ; but thought she might feel the reason soon.

Now the dog had been ill-used by a girl who was so naughty as to make a sport of holding meat to his mouth, and snatching it away again ; which made him take meat roughly, and always be surly to girls.

Soon after, Miss stole to the dog, held out her hand as if she had meat for him, and then snatched it away again. The creature resented this treatment, and snapped at her fingers.—When I met her crying, with her hand wrapped in a napkin, So, said I, you have been meddling with the dog. Now you know why I bade you let Pompey alone.

*Little Steady.*—Did she not think you were unkind not to pity her ? I thought (do not be displeased, papa) but I thought it was strange that you did not comfort her.

*Mr Steady.*—You know that her hand was not very much hurt, and the wound had been dressed when I met her:

*Little Steady.*—Yes, papa, but she was so sorry.

*Mr Steady.*—She was not so sorry for her fault as for its consequences.

*Little Steady.*—Papa !

*Mr Steady.*—Her concern was for the pain which she felt in her finger, not for the fault which had occasioned it.

*Little Steady.*—She was very naughty, I know ; for she said that she would get a pair of thick gloves, and then she would tease Pompey.

*Mr Steady.*—Naughty girl ! how ill-disposed ! Then my lecture was lost upon her. I bade her, whilst she felt the smart, resolve to profit by Pompey's lesson ; and learn to believe, that her friends might have good reasons for their orders, though they did not think it proper always to acquaint her with them.

*Little Steady.*—I once cut myself with a knife which I had not leave to take ; and when I see the scar, I always consider that I ought not to have taken the knife.

*Mr Steady.*—That, I think, is the school-house ; now go in, and be good.

### *The Pictures.*

LADY LOVECHILD had one room in her house fitted up with books, suited to little people of different ages.—She had likewise toys, but they were such as would improve as well as amuse her little friends.

The book-room opened into a gallery, which was hung with prints and pictures, all chosen with a view to children ; all designed to teach little folk whilst they were young ; in order that, when they grew up, they might act worthily.

There were written accounts of each picture, with which her ladyship would often indulge good children.

Sometimes she walked about herself, and explained a few of the pictures to little guests.

One day I chanced to be present when she was showing a few of them to her little visitor ; and I think my young reader may like to hear what passed.

*Lady Lovechild.*—That is Miss Goodchild : I have read an account of her written by her mamma.

*Miss.*—Pray, madam, what was it ?

*L. Lovechild.*—It is too long to repeat just now, my dear ; but I will tell you a part.—She was never known to disobey her parents ; never apt to contradict her brothers or sisters ; but was ever ready to comply with any request of theirs.—I wish you to read her character, for she was a pattern of goodness.

*Miss.*—Pray, madam, was she pretty ?

*L. Lovechild.*—She had a healthful colour, and her countenance was sweet, because she was always good-humoured.—That smile on her mouth seems to say,—I wish you all happy ; but it was not for her beauty, but her goodness, that she was beloved, and on that account only did I wish for her picture.

*Miss.*—Pray, madam, why is that boy drawn with a frog in his hand ?

*L. Lovechild.*—In memory of a kind action which he did to a poor harmless frog. You shall hear the whole story :—I was taking my morning walk pretty early one day, and I heard a voice say, Pray do not kill it ; I will give you this penny, it is all I have, and I shall not regard going without my breakfast, which I was to have bought with it.

You shall not lose your meal ! exclaimed I ; nor you, naughty boys, the punishment which you deserve for your cruel intention !

*Miss.*—Pray, madam, what was the good boy's name ?

*L. Lovechild.*—Mildmay ; he was always a friend to the helpless. He never fought at school, except in defence of the little boys who were oppressed by elder ones.

*Miss.*—How cruel it is in a great boy to be a tyrant !

*L. Lovechild.*—Dunces are often cruel. My young friend redeemed a linnet's nest from a stupid school-fellow, by helping him in his exercise every day for a fortnight, till the little birds were flown.

### *The Hedge-Hog.*

MASTER William Gentle was walking with his grandpapa ; they met some boys who had a hedge-hog, which they were going to hunt. Mr Gentle ordered them to release it. The boys pleaded that the hedge-hog would injure the farmers by sucking their cows ; and that it therefore ought to be killed.

Mr Gentle replied, If it were proper to deprive the animal of life, it would be a duty to do it in as expeditious a manner as possible, and very wicked to torment the poor creature ; but the accusation is false, and you are unjust as well as cruel. Release it this instant.

*William.*—Will the hedge-hog be glad when he gets loose ?

*Grandpapa.*—Very glad.

*William.*—Then I shall be glad too.

*Grandpapa.*—I hope that you will always delight in making other creatures happy, and then you will be happy yourself.

*William.*—I love to see the dog happy, and the cat happy.

*Grandpapa.*—Yes, surely ; and you love to make them happy ?

*William.*—How can I make them happy ?

*Grandpapa.*—By giving them what they want, and by taking kind notice of them.

*William.*—Can I make my brothers and sisters happy ?

*Grandpapa.*—You can each of you make yourself and all the rest of the children happy, by being kind and good-humoured to each other; willing to oblige, and glad to see the others pleased.

*William.*—How, pray?

*Grandpapa.*—If you were playing with a toy, and Bartlet wished to have it, perhaps you would part with it to please him; if you did, you would oblige him.

*William.*—Should not I want it myself?

*Grandpapa.*—You would be pleased to see him delighted with it, and he would love you the better; and when George goes out, and you stay at home, if you love him as well as you do yourself, you will be happy to see his joy.

*William.*—I shall be happy to see his joy.

*Grandpapa.*—Your parents are always watching over you all for your good; in order to correct what is amiss in your tempers, and teach you how you ought to behave; they will rejoice to see you fond of each other, and will love you all the better.

*William.*—Grandpapa, I remember that my brother wrote a piece last Christmas, which you called Brotherly Love;—I wish I could remember it.

*Grandpapa.*—I recollect it;—you shall learn to repeat it.

*William.*—I shall like that: pray let me hear it now, Sir.

*Grandpapa.*—You shall.

“The children of one family should be like the fingers on a hand; each help the other, and each in his separate station promote the good of the whole.

“The joy of one should be the joy of the whole.

“Children in a house should agree together like the birds in a nest, and love each other.”

*William.*—I thank you, grandpapa: I remember Watts' hymn!

"Birds in their little nests agree ;

"And 'tis a shameful sight,

"When children of one family

"Fall out, and chide, and fight."

Pray, grandpapa, what is jealousy ?

*Grandpapa.*—A passion which I hope will never enter your breasts. Your excellent parents love you all equally, and take care to make it appear that they do so. A good parent looks around with equal love on each child, if all be equally good, and each be kind to the rest.

Where a family is affectionate, how happy is every member of it ! each rejoices at the happiness of the rest, and so multiplies his own satisfactions.

Is any one distressed ?—the tender and compassionate assistance of the rest mitigates where it cannot wholly relieve his pain !

"Our joys, when thus shar'd, will always increase,

"And griefs, when divided, are hush'd into peace."

### *The Boys and their Cakes.*

I WILL tell you a story :

There was a little boy whose name was Harry ; and his papa and mamma sent him to school. Now Harry was a clever fellow, and loved his book ; and he got to be first in his class. So his mamma got up one morning very early, and called Betty the maid, and said, Betty, I think we must make a cake for Harry, for he has learned his book very well. And Betty said, Yes, with all my heart. So they made a nice cake. It was very large, and stuffed full of plums and sweetmeats, orange, and citron ; and it was iced all over with sugar ; it was white and smooth on the top like snow. So this cake was sent to the school. When little Harry saw it, he was very glad, and jumped about for joy, and he hardly staid for a knife to cut a piece, but gnawed it like a little dog.

So he ate till the bell rang for school, and after school he ate again, and ate till he went to bed ; nay, his bed-fellow told me that he laid his cake under his pillow, and sat up in the night to eat some. So he ate till it was all gone. But, presently after, this little boy was very sick and ill ; and every body said, I wonder what is the matter with Harry ? he used to be so brisk, and play about more nimbly than any of the boys ; and now he looks pale, and is very ill. And somebody said, Harry has had a rich cake, and ate it all up very soon, and that has made him ill. So they sent to Dr Camomile, and he gave him I do not know how much bitter stuff. Poor Harry did not like it at all ; but he was forced to take it, or else he would have died, you know. So at last he got well again ; but his mamma said she would send him no more cakes.

Now there was another boy, who was one of Harry's school-fellows ; his name was Peter ; the boys used to call him Peter Careful. And Peter had written his mamma a very neat pretty letter—there was not one blot in it all ; so his mamma sent him a cake. Now Peter thought with himself, I will not make myself sick with this good cake, as silly Harry did ; I will keep it a great while. So he took the cake, and tugged it up stairs. It was very heavy ; he could hardly carry it. And he locked it up in his box, and once a day he crept sily up stairs, and ate a very little piece, and then locked his box again. So he kept it several weeks, and it was not gone, for it was very large ; but, behold ! the mice got into his box and nibbled some. And the cake grew dry and mouldy, and at last was good for nothing at all. So he was obliged to throw it away ; and it grieved him to the very heart, and nobody was sorry for him.

Well ; there was another little boy at the same school, whose name was Billy, and one day his mamma sent him a cake, because she loved him dearly,

and he loved her dearly. So when the cake came, Billy said to his school-fellows, I have got a cake, come let us go and eat it. So they came about him like a parcel of bees; and Billy took a slice of cake himself, and then gave a piece to one, and a piece to another, till it was almost all gone. Then Billy put the rest by, and said, I will eat it to-morrow. So he went to play; and the boys all played together very merrily. But presently after, an old blind fiddler came into the court. He had a long white beard; and because he was blind, he had a little dog in a string to lead him. So he came into the court, and sat down upon a stone, and said, My pretty lads, if you will, I will play you a tune. And they all left off their sport, and came and stood round him. And Billy saw that while he played the tears ran down his cheeks. And Billy said, Old man, why do you cry? And the old man said, Because I am very hungry—I have nobody to give me any dinners or suppers—I have nothing in the world but this little dog, and I cannot work. If I could work, I would. Then Billy went, without saying a word, and fetched the rest of his cake which he had intended to have eaten another day; and he said, Here, old man! here is some cake for you. The man said, Where is it? for I am blind, I cannot see it. So Billy put it into his hat. And the fiddler thanked him; and Billy was more glad than if he had eaten ten cakes.

Pray, which do you love best? do you love Harry, or Peter, or Billy, best?

### *Of Metals.*

GOLD is of a deep yellow colour. It is very pretty and bright. It is a great deal heavier than any thing else. Men dig it out of the ground. Shall I take my spade and get some? No, there is none in the fields in this country: It comes from a great way

off; and it lies deeper a great deal than you could dig with your spade. Sovereigns and guineas are made of gold. This watch is gold; and the looking-glass frame, and the picture frames are gilt with gold. Here is some leaf gold. What is leaf gold? It is gold beat very thin; thinner than leaves of paper.

*Silver* is white and shining. The spoons are silver; and the waiter is silver; and crowns, and half crowns, and shillings, and sixpences, are made of silver. Silver comes from a great way off too—from Peru.

*Copper* is red. Halfpence are made of copper; the kettle and pots are made of copper; and brass is made of copper. Brass is bright and yellow, like gold almost. This saucepan is made of brass; and the locks upon the door, and this candlestick. What is this green substance upon the saucepan? It is verdigris; it would kill you if you were to eat it.

*Iron* is very hard. It is not pretty; but I do not know what we should do without it, for a great many things are made of it. Go and ask the cook whether she can roast her meat without a spit. Well, what does she say? She says she cannot. But the spit is made of iron; and so are the tongs, and the poker, and shovel. Go and ask Dobbin if he can plow without the ploughshare. Well, what does he say? He says No, he cannot. But the ploughshare is made of iron. Will iron melt in the fire? Put the poker in and try. Well, is it melted? No; but it is red hot, and soft; it will bend. But I tell you, Charles, Iron will melt in a very very hot fire, when it has been in a great while. Come, let us go to the smith's shop. What is he doing? He has a forge: he blows the fire with a great pair of bellows to make the iron hot. Now it is hot. Now he takes it out with the tongs, and puts it upon the anvil. Now he beats it with a hammer. How hard he works! The

sparks fly about : pretty bright sparks ! What is the blacksmith making ? He is making nails, and horse-shoes, and a great many things.

*Steel* is made of iron. Steel is very bright, and sharp, and hard.—Knives and scissors are made of steel.

*Lead* is soft, and very heavy. Here is a piece : lift it. There is lead in the casement ; and the spout is lead, and the cistern is lead, and bullets are made of lead. Will lead melt in the fire ? Try : put some on the shovel : hold it over the fire. Now it is all melted. Pour it into this basin of water. How it hisses ! What pretty things it has made.

*Tin* is white and soft. It is bright too. The dripping pan, and the reflector, are all covered with tin.

*Quicksilver* is very bright, like silver ; and it is very heavy. See how it runs about ! You cannot catch it. You cannot pick it up. There is quicksilver in the barometer.

Gold, Silver, Copper, Iron, Lead, Tin, Quicksilver. One, two, three, four, five, six, seven metals.—They are all dug out of the ground.

### *The Seasons.*

It is winter now, cold winter. It freezes. The pond is frozen, and the river is frozen. We can walk upon the river now. Do not be afraid ; the ice is very thick and hard. There is a man skating ; and there are some boys sliding.

It snows. How fast it snows. We cannot see the grass, nor the gravel walk, nor the road. There is thick snow upon the trees and the hedges. How pretty the snow is ! Snow comes from the clouds.

Bring some snow to the fire. See how it melts ! It is all gone now ; there is nothing but water. When the sun shines, and the weather is warmer, the snow

that is on the ground will melt ; and it will sink into the earth as the rain does.

When winter is quite over, spring will come again. O, spring is very pleasant ! There will be daisies, and cowslips, and a great many pretty flowers ; there will be blossoms and green leaves upon the trees ; and there will be young lambs, and chickens, and goslings. The birds will sing sweetly ; and they will be very busy picking up bits of hay, and moss, and wool, to build their nests with : and the cuckoo will sing cuckoo, cuckoo. The days will be longer than they are in winter, and the weather will be warmer.

When spring is over it will be summer. Then the weather is hot, and the days are long. There will be hay time and harvest, and thunder and lightning. The fruit will be ripe ; cherries and currants, and peaches and plums, and a great many other kinds of fruit ; and there will be moss roses that smell so sweet, and fine pinks.

When summer is over, the days will become short : there will be very few flowers left in the fields, and in the gardens ; the leaves on the trees will begin to fade, and they will fall off. The weather will be cold, and there will be thick fogs. But it will not be winter as soon as summer is over. No ; it will be autumn. Then apples, and pears, and filberts, and walnuts, will be ripe.

When autumn is over, winter, cold winter will come again, and frost, and ice, and snow, and short dark days, and long nights.

Spring, summer, autumn, winter. And what are these called ? They are called seasons.

### *The Prodigal Son.*

A CERTAIN man had two sons.

And the younger of them said to his father, Fa-

ther, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country; and there wasted his substance in riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would have fain eaten of the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

I will arise and go to my father, and I will say unto him, Father, I have sinned against Heaven and before thee; and am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell upon his neck, and kissed him.

And the son said unto him, Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

And bring hither the fatted calf, and kill it; and let us eat and be merry: For this my son was dead, and is alive again: he was lost, and is found.

And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant?

And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry and would not go in ; therefore came his father out and entreated him.

And he answering, said to his father, Lo ! these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends.

But as soon as this thy son has come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And the father said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry and be glad : for this thy brother was dead and is alive again ; he was lost, and is found.

### *Moral Lessons.*

BEHOLD the shepherd of the flock, he taketh care for his sheep, he leadeth them among clear brooks, he guideth them to fresh pasture ; if the young lambs are weary, he carrieth them in his arms ; if they wander, he bringeth them back :

But who is the shepherd's Shepherd ? who taketh care of him ? who guideth him in the path he should go ? and if he wander, who shall bring him back ?

God is the shepherd's Shepherd. He is the Shepherd over all : he taketh care for all ; the whole earth is his fold ; we are all his flock ; and every herb and every green field is the pasture which he hath prepared for us.

The mother loveth her little child ; she bringeth it up on her knees ; she nourisheth its body with food ; she feedeth its mind with knowledge ; if it is sick,

she nurseth it with tender love ; she watcheth over it when asleep ; she forgetteth it not for a moment ; she teacheth it how to be good ; she rejoiceth daily in its growth.

But who is the parent of the mother ? who nourisheth her with good things, and watcheth over her with tender love, and remembereth her every moment ? Whose arms are about her to guard her from harm ? and if she is sick, who shall heal her ?

God is the parent of the mother ; he is the Parent of all, for he created all. All the men and all the women who are alive in the wide world are his children ; he loveth all, he is good to all.

The king governeth his people. He hath a golden crown upon his head, and the royal sceptre in his hand. He sitteth upon a throne, and sendeth forth his commands. His subjects fear before him. If they do well, he protecteth them from danger ; and if they do evil, he punisheth them.

But who is the Sovereign of the king ? Who commandeth him what he must do ? Whose hand is stretched out to protect him from danger ? and if he do evil, who shall punish him ?

God is the Sovereign of the king. His crown is of rays of light, and his throne is amongst the stars. He is King of kings, and Lord of lords. If he bid us live, we live ; and if he bid us die, we die. His dominion is over all worlds, and the light of his countenance is upon all his works. God is our Shepherd, therefore we will follow him : God is our Father, therefore we will love him : God is our King, therefore we will obey him.

### *The Butterfly.*

“Do not catch that butterfly, Ann ! for even the slightest touch of your finger will soil it, and rob it of some of its beautiful clothing. But, while it rests

itself upon a leaf, let you and me look at it, and admire its form and beauty.

"Were we to behold this beautiful insect through a glass, formed for the purpose, we should discover that the different colours are like so many feathers, set with as great exactness and order as if placed there by human art. And no art can come up to the vast variety of green, vermilion, gold, silver, diamonds, fringe, and plumage, that ornament their wings, their heads, their robes, their bodies. And then, for the particular form in which it is made, had we the power of discernment, we should find that it is possessed of limbs, as fully calculated to answer the purpose of its being, as the same are in man.

"Look at its double row of wings. See! how these are capable of being spread for flight, or folded up again, and put into the cover, when not required for flying. And observe, how all its parts are so exactly formed, that when it moves, or flies, or crawls, there is an equal balance in the whole body.

"If dear little Ann were so unkind as to pluck off one of its wings or legs, the poor creature would fall to the ground, or at the best but move like a cripple, halting on one side."

### *The Bee.*

"You see, my dear children, how very active those bees are, in going in and out of that hive yonder! And this busy life never ceases during the season in which it is proper for them to lay in food, and to store their cells for the winter. If we may believe what writers say of them, they all have their separate offices and labours, as if they were under the nicest discipline. When the season arrives in which they begin to build their comb, they divide themselves into distinct bands for service. One party, like servants in a family, is wholly taken up in providing food for those

who are employed in the work. Another is engaged in flying abroad, into the fields and gardens, to cull the sweets of flowers, from which they make their wax and honey. A third is employed in the hive, to receive what the former bring home, and to work it up into the different cells. And what is remarkable, though all are thus engaged, and every one so busy, yet none of them breaks in upon another's province, or interrupts him in his work, so as to make disorder in the hive.

“One thing more I would beg you to take notice of concerning those little creatures, because we may learn from it a very useful lesson ; and that is, their cleanliness. For if, by accident, any thing offensive gets into their hive, they have no rest until it be removed. For this purpose, if one bee has not power to do it, others assist ; and if it should prove too big, or too heavy, for their united efforts altogether to accomplish, they then contrive to get it into one corner, and there cover it over with a kind of glue, somewhat like their honey, which they make for this purpose ; so that no smell, or offence, may arise from it to hurt them.”

### *A Bird's Nest.*

JUST at this instant a bird flew across, towards a high tree. Henry first saw it, and cried out, “there is a nest in that tree, I dare say.” Whether the poor bird was hurried, by seeing us, I know not ; but it soon flew away again, and seemingly in great haste. It was a Robin. I have a great liking to those little tame birds ; and, indeed, had it been any other, I should have felt a like affection for it. So, taking Henry by the hand, little Jane and Ann following, we went towards the tree. In looking up we could plainly perceive the nest, and I thought it a proper opportunity to give my little companions some account of the curious contrivance of a nest.

"There is nothing more striking, when we consider every thing in the shape and construction of a nest, than the wonderful instinct of the feathered tribe.

"Their skill in placing their little habitations ; the materials which they get together for the purpose ; the curious construction ; the rough outside, so opposed to the soft lining within ; and the method, which is sometimes observed, to place them on such parts of the twigs or trees as shall keep them out of the reach of animals that might destroy them. These prove the instinct of birds to be very great, and at the same time show the great kindness of their Maker, in furnishing them with such a principle.

"If you and I could see that little nest, in all its parts, we should behold the most inimitable art displayed in placing together a parcel of rude, ugly sticks and straws, and moss and dirt, by which that little untaught creature hath formed it into what it is. And then, its inward part is equally curious. You would find hair, or feathers, or wool, so placed within, as to line every part of it ; by way of guarding the tender bodies of themselves and young, and keeping them warm.

"Would it not be cruel, Henry, to rob a bird of all its labour ? and how much more cruel must it be in those wicked children who steal birds' nests with their young ?"

### *The Peevish Boy.*

ONE day, in the month of June, Thomas had got every thing ready to set out on a little jaunt of pleasure with a few of his friends, but the sky became black with thick clouds, and on that account he was forced to wait some time in suspense. Being at last stopped by a heavy shower of rain, he was so vexed, that he could not refrain from tears, and, sitting

down in a sulky humour, would not suffer any one to console him.

Towards night the clouds began to vanish ; the sun shone with great brightness, and the whole face of nature seemed to be changed. Robert then took Thomas with him into the fields ; and the freshness of the air, the music of the birds, and the verdure of the grass, filled him with pleasure. " Do you see," said Robert, " what a change has taken place ? Last night the ground was parched ; the flowers and every thing seemed to droop. To what cause must we impute this happy change ?" Struck with the folly of his own conduct, Thomas was forced to admit, that the useful rain which fell this morning had done so much good.

### *The Boy and the Looking-glass.*

A LITTLE boy, when his father and mother were from home, was playing at ball in a room where there was a looking-glass.

Before he began to play, he had turned the back of the looking-glass towards him, for fear he should break the glass. It would have been better if he had gone out of doors to play at ball. As he was not a careless boy, I wonder he was not afraid of breaking the windows as well as the looking-glass ; but I suppose he did not think of that.

Whilst he was playing, and, perhaps, not thinking at all about the looking-glass, his ball struck the wooden back, and broke the glass. When he saw the mischief he had done, he was very sorry ; and, I believe, he was afraid his father and mother would be displeased with him.

When his parents came home, he went to his father, and said, " Father, I have broken the best looking-glass in the house ! and I am very sorry for it." His

father looked kindly at him, and said, "I would rather that all the looking-glasses in my house should be broken, than that one of my children should be guilty of falsehood."

The little boy hearing his father say this, and seeing that he was not angry, felt comforted; though, I suppose, he wished very much that he had not broken the looking-glass. After that time, when he met with an accident, he confessed it; and would not, on any account, tell an untruth.

### *The Sun.*

THE sun rises in the east; and when he rises, it is day.

He shines upon the trees and the houses, and upon the water; and every thing looks sparkling and beautiful when he shines upon it. He gives us light and heat; it is he that makes it warm. He makes the fruit ripen, and the corn ripen. If he did not shine upon the fields, and upon the gardens, nothing would grow.

Sometimes he takes off his crown of bright rays, and wraps up his head in thin silver clouds, and then we may look at him; but when there are no clouds, and he shines with all his brightness at noonday, we cannot look at him, for he would dazzle our eyes, and make us blind. Only the eagle can look at him then: the eagle with his strong piercing eye can gaze upon him always.

When the sun is going to rise in the morning, and make it day, the lark flies up in the sky to meet him, and sings sweetly in the air; and the cock crows loud to tell every body that he is coming: but the owl and the bat fly away when they see him, and hide themselves in old walls and hollow trees; and the lion and the tiger go into their dens and caves, where they sleep all the day.

He shines in all countries, all over the earth. He is the most beautiful and glorious creature that can be seen in the whole world.

### *The Moon.*

THE moon shines to give us light in the night, when the sun is set. She is very beautiful, and white like silver. We may look at her always, for she is not so bright as to dazzle our eyes, and she never scorches us. She is mild and gentle. She lets even the little glow-worms shine, which are quite dark by day. The stars shine all round her, but she seems larger and brighter than the stars, and looks like a large pearl amongst a great many small sparkling diamonds.

When you are asleep, she shines through your curtains with her gentle beams, and seems to say, Sleep on, poor little tired boys, I will not disturb you. The nightingale sings to her, and sings better than all the birds of the air. She sits upon a thorn, and sings sweetly all the night long, while the dew lies upon the grass, and every thing around is still and silent.

### *Cruelty to Insects condemned.*

A CERTAIN youth indulged himself in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched with pleasure their feeble efforts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death; glorying, like many a celebrated hero, in the devastation he committed. His tutor remonstrated with him in vain on this barbarous conduct. He could not persuade him to believe that flies are capable of pain, and have a right, no less than ourselves, to life, liberty, and enjoyment. The signs of agony, which, when tormented, they

express, by the quick and various contortions of their bodies, he neither understood, nor would attend to.

The tutor had a microscope ; and he desired his pupil, one day, to examine a most beautiful and surprising animal. " Mark," said he, " how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles ! The head contains the most lively eyes, encircled with silver hairs ; and the trunk consists of two parts, which fold over each other. The whole body is ornamented with plumes and decorations, which surpass all the luxuries of dress, in the courts of the greatest princes." Pleased and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier ; and when offered to his naked eye, proved to be a poor fly, which had been the victim of his wanton cruelty.

### *The Tiger and the Camel.*

A YOUTH, who lived in the country, and who had not acquired, either by reading or conversation, any knowledge of the animals which inhabit foreign regions, came to Manchester, to see an exhibition of wild beasts. The size and figure of the elephant struck him with awe ; and he viewed the rhinoceros with astonishment. But his attention was soon withdrawn from these animals, and directed to another, of the most elegant and beautiful form. He stood contemplating, with silent admiration, the glossy smoothness of his hair ; the blackness and regularity of the streaks with which he was marked ; the symmetry of his limbs ; and, above all, the placid sweetness of his countenance. " What is the name of this lovely animal," said he to the keeper, " which you have placed near one of the ugliest beasts in your collection, as if you meant to contrast beauty with

deformity?" "Beware, young man," replied the intelligent keeper, "of being so easily captivated with external appearance. The animal which you admire is called a tiger; and, notwithstanding the meekness of his looks, he is fierce and savage beyond description. I can neither terrify him by correction, nor tame him by indulgence. But the other beast, which you despise, is in the highest degree docile, affectionate, and useful. For the benefit of man, he traverses the sandy deserts of Arabia, where drink and pasture are seldom to be found, and will continue six or seven days without sustenance, yet still patient of labour. His hair is manufactured into clothing; his flesh is deemed wholesome nourishment; and the milk of the female is much valued by the Arabs. The camel, therefore, for such is the name given to this animal, is more worthy of your admiration than the tiger, notwithstanding the inelegance of his make, and the two bunches upon his back. For mere external beauty is of little estimation; and deformity, when associated with amiable dispositions and useful qualities, does not preclude our respect and approbation?"

### *Socrates and Lamprocles.*

LAMPROCLES, the eldest son of Socrates, fell into a violent passion with his mother. Socrates was witness to this shameful misbehaviour, and attempted the correction of it in the following gentle and rational manner. "Come hither, son," said he, "have you never heard of men who are called ungrateful?" "Yes, frequently," answered the youth. "And what is ingratitude?" demanded Socrates. "It is to receive a kindness," said Lamprocles, "without making a proper return, when there is a favourable opportunity." "Ingratitude is therefore a species of injustice," said Socrates. "I should think so," an-

swered Lamprocles. "If then," pursued Socrates, "ingratitude be injustice, does it not follow, that the degree of it must be proportionate to the magnitude of the favours which have been received?" Lamprocles admitted the inference; and Socrates thus pursued his interrogations. "Can there subsist higher obligations than those which children owe to their parents, from whom life is derived and supported, and by whose good offices it is rendered honourable, useful, and happy?" "I acknowledge the truth of what you say," replied Lamprocles; "but who could suffer, without resentment, the ill humours of such a mother as I have?" "What strange thing has she done to you?" said Socrates. "She has a tongue," replied Lamprocles, "that no mortal can bear." "How much more," said Socrates, "has she endured from your wrangling, fretfulness, and incessant cries, in the period of infancy! What anxieties has she suffered from the levities, capriciousness, and follies of your childhood and youth! What affliction has she felt, what toil and watching has she sustained, in your illnesses! These, and various other powerful motives to filial duty and gratitude, have been recognised by the legislators of our republic. For if any one be disrespectful to his parents, he is not permitted to enjoy any post of trust or honour. It is believed that a sacrifice, offered by an impious hand, can neither be acceptable to Heaven, nor profitable to the state; and that an undutiful son cannot be capable of performing any great action, or of executing justice with impartiality. Therefore, my son, if you be wise, you will pray to Heaven to pardon the offences committed against your mother. Let no one discover the contempt with which you have treated her; for the world will condemn and abandon you for such behaviour. And, if it be even suspected, that you repay with ingratitude the good offices of your parents, you will inevi-

tably forego the kindnesses of others ; because no man will suppose, that you have a heart to requite either his favours or his friendship."

*Abraham and Lot.*

DOMESTIC altercations began to perplex families in the very childhood of time: the blood even of a brother was shed at an early period. But with how much tenderness and good sense does Abraham prevent the disagreement which had nearly arisen, as is but too frequently the case, from the quarrels of servants ! He said unto Lot, " I pray thee let there be no strife betwixt me and thee, nor between my herdmen and thine." And why ? For the tenderest reason in the world : " because we are brethren." The very image of the patriarch in the attitude of entreaty, the fraternal tear just starting from his eye, is this moment before me : and thus, methinks, I catch instruction from the lip of the venerable man as he addresses Lot. " Away, my dear brother, away with strife : we were born to be the servants of God, and the companions of each other : as we sprang from the same parent, so we naturally partake of the same affections. We are brethren, sons of the same father : we are friends ; for surely kindredship should be the most exalted friendship. Let us not then disagree, because our herdmen have disagreed ; since that were to encourage every idle pique and senseless animosity. Great, indeed, has been our success since our migration into this fair country : we have much substance, and much cattle. But, what ! shall brothers quarrel, because it has pleased Heaven to prosper them ? This would be ingratitude, impiety ! But if, notwithstanding these persuasives, thy spirit is still troubled, let us separate : rather than contend with a brother, I would, hard as it is, even part with him for a time. Perhaps the occasion of dispute

(which I have already forgotten) will soon be no more remembered by thee. Is not the whole land before thee? Take then my blessing and my embrace, and separate thyself from me. To thee is submitted the advantage of choice: if thou wilt take the left hand, then, that I may not appear to thwart thee unbrotherly, I will take the right; or, if thou art more inclined to the country which lies upon the right, then will I go to the left. Be it as thou wilt, and whithersoever thou goest, happy mayst thou be!"

Lot listened to his brother, and departed. He cast his eyes on the well-watered plains of Jordan. When he separated, it appears to have been with the hope of increasing his wealth: while Abraham, actuated by the kindest motives, often, no doubt, pressed his brother's hand, and often bade him adieu, and even followed him to repeat his farewell wishes, ere he could suffer him to depart.

### *The generous Negro.*

JOSEPH RACHEL, a respectable negro, resided in the island of Barbadoes. He was a trader, and dealt chiefly in the retail way. In his business, he conducted himself so fairly and complaisantly, that, in a town filled with little peddling shops, his doors were thronged with customers. I have often dealt with him, and always found him remarkably honest and obliging. If any one knew not where to obtain an article, Joseph would endeavour to procure it, without making any advantage for himself. In short, his character was so fair, his manner so generous, that the best people showed him a regard, which they often deny to men of their own colour, because they are not blessed with the like goodness of heart.

In 1756 a fire happened, which burned down great part of the town, and ruined many of the inhabitants. Joseph lived in a quarter that escaped the destruc-

tion; and expressed his thankfulness, by softening the distresses of his neighbours. Among those who had lost their property by this heavy misfortune, was a man to whose family, Joseph, in the early part of his life, owed some obligations. This man, by too great hospitality, an excess very common in the West Indies, had involved himself in difficulties, before the fire happened; and his estate lying in houses, that event entirely ruined him. Amidst the cries of misery and want, which excited Joseph's compassion, this man's unfortunate situation claimed particular notice. The generous, the open temper of the sufferer, the obligations that Joseph had to his family, were special and powerful motives for acting towards him the part of a friend.

Joseph had his bond for sixty pounds sterling. "Unfortunate man!" said he, "this debt shall never come against thee. I sincerely wish thou couldst settle all thy other affairs as easily! But how am I sure that I shall keep in this mind? May not the love of gain, especially when, by length of time, thy misfortune shall become familiar to me, return with too strong a current, and bear down my fellow-feeling before it? But for this I have a remedy. Never shalt thou apply for the assistance of any friend against my avarice." He arose, ordered a large account that the man had with him to be drawn out; and in a whim, that might have called up a smile on the face of charity, filled his pipe, sat down again, twisted the bond, and lighted his pipe with it. While the account was drawing out, he continued smoking, in a state of mind that a monarch might envy. When it was finished, he went in search of his friend, with the discharged account and the mutilated bond in his hand. On meeting him, he presented the papers to him with this address: "Sir, I am sensibly affected with your misfortunes; the obligations I have received from your family give me a relation to every branch of it..

I know that your inability to pay what you owe gives you more uneasiness than the loss of your own substance. That you may not be anxious on my account in particular, accept of this discharge, and the remains of your bond. I am overpaid in the satisfaction that I feel, from having done my duty. I beg you to consider this only as a token of the happiness you will confer upon me, whenever you put it in my power to do you a good office."

*Alexis and Euphronius.*

EVER charming, ever new,  
When will the landscape tire the view !  
The fountain's fall, the river's flow,  
The woody valleys warm and low ;  
The windy summit wild and high  
Roughly rushing on the sky ;  
The pleasant seat, the ruin'd tower,  
The naked rock, the shady bower ;  
The town and village, dome and farm,  
Each gives each a double charm.

Alexis was repeating these lines to Euphronius, who was reclined upon a seat in one of his fields, enjoying the real beauties of nature which the poet describes. The evening was serene, and the landscape appeared in all the gay attire of light and shade. "A man of lively imagination," said Euphronius, "has a property in every thing which he sees : and you may now conceive yourself to be the proprietor of the vast expanse around us ; and exult in the happiness of myriads of living creatures, who inhabit the woods, the lawns, and the mountains, which present themselves to our view." The house, garden, and pleasure-grounds of Eugenio formed a part of the prospect ; and Alexis expressed a jocular wish, that he might have more than an imaginary property in those possessions. "Banish the ungenerous desire," said Euphronius ; "for if you indulge such emotions as

these, your heart will soon become a prey to envy and discontent. Enjoy, with gratitude, the blessings which you have received from the liberal hand of Providence; increase them, if you can, with honour and credit, by a diligent attention to the business for which you are designed; and though your own cup may not be filled, rejoice that your neighbour's overflows with plenty. Honour the abilities and emulate the virtues of Eugenio; but repine not that he is wiser, richer, or more powerful, than yourself. His fortune is expended in acts of humanity, generosity, and hospitality. His superior talents are applied to the instruction of his children, to the assistance of his friends, to the encouragement of agriculture, and of every useful art, and to support the cause of liberty and the rights of mankind. And his power is exerted to punish the guilty, to protect the innocent, to reward the good, and to distribute justice, with an equal hand, to all. I feel the affection of a brother for Eugenio; and esteem myself singularly happy in his friendship."

### *Ingenuity and Industry rewarded.*

A RICH husbandman had two sons, the one exactly a year older than the other. The very day the second was born, he set, in the entrance of his orchard, two young apple-trees of equal size, which he cultivated with the same care, and which grew so equally, that no person could perceive the least difference between them. When his children were capable of handling garden-tools, he took them, one fine morning in spring, to see these two trees, which he had planted for them, and called after their names: and when they had sufficiently admired their growth, and the number of blossoms that covered them, he said, "My dear children, I give you these trees: you see they are in good condition. They will thrive

as much by your care as they will decline by your negligence; and their fruit will reward you in proportion to your labour."

The youngest, named Edmund, was industrious and attentive. He busied himself in clearing his tree of insects that would hurt it; and he propped up its stem, to prevent its taking a wrong bent. He loosened the earth about it, that the warmth of the sun, and the moisture of the dews, might cherish the roots. His mother had not tended him more carefully in his infancy, than he tended his young apple-tree.

His brother, Moses, did not imitate his example. He spent a great deal of time on a mount that was near, throwing stones at the passengers in the road. He went among all the little dirty country boys in the neighbourhood, to box with them; so that he was often seen with broken shins and black eyes, from the kicks and blows he received in his quarrels. In short, he neglected his tree so far, that he never thought of it, till, one day in autumn, he, by chance, saw Edmund's tree so full of apples streaked with purple and gold, that, had it not been for the props which supported its branches, the weight of its fruit must have bent it to the ground. Struck with the sight of so fine a tree, he hastened to his own, hoping to find as large a crop upon it; but, to his great surprise, he saw scarcely any thing except branches covered with moss, and a few yellow withered leaves. Full of passion and jealousy, he ran to his father, and said, "Father, what sort of a tree is that which you have given me? It is as dry as a broomstick; and I shall not have ten apples on it. My brother you have used better; bid him, at least, share his apples with me."—"Share with you!" said his father; "so the industrious must lose his labour to feed the idle! Be satisfied with your lot: it is the effect of your negligence; and do not think to accuse

me of injustice, when you see your brother's rich crop. Your tree was as fruitful and in as good order as his: it bore as many blossoms, and grew in the same soil, only it was not fostered with the same care. Edmund has kept his tree clear of hurtful insects; but you have suffered them to eat up yours in its blossom. As I do not choose to let any thing which God has given me, and for which I hold myself accountable to him, go to ruin, I shall take this tree from you, and call it no more by your name. It must pass through your brother's hands, before it can recover itself; and, from this moment, both it and the fruit it may bear are his property. You may, if you will, go into my nursery, and look for another, and rear it, to make amends for your fault; but if you neglect it, that too shall be given to your brother, for assisting me in my labour."

Moses felt the justice of his father's sentence, and the wisdom of his design. He therefore went that moment into the nursery, and chose one of the most thriving apple-trees he could find. Edmund assisted him with his advice in rearing it; and Moses embraced every occasion of paying attention to it. He was now never out of humour with his comrades, and still less with himself; for he applied cheerfully to work, and in autumn he had the pleasure of seeing his tree fully answer his hopes. Thus, he had the double advantage of enriching himself with a splendid crop of fruit; and, at the same time, of subduing the vicious habits he had contracted.

His father was so well pleased with this change, that the following year he divided the produce of a small orchard between him and his brother.

### *Saccharissa and her Gardener.*

SACCHARISSA was about fifteen years of age. Nature had given her a high spirit, and education had

fostered it into pride and haughtiness. This temper was displayed in every little competition which she had with her companions. She could not brook the least opposition from those whom she regarded as her inferiors; and, if they did not instantly submit to her inclination, she assumed all her airs of dignity, and treated them with the most supercilious contempt. She domineered over her father's servants; always commanding their good offices with the voice of authority, and disdaining the gentler language of request. Euphronius was one day walking with her, when the gardener brought her a nosegay, which she had ordered him to collect. "Blockhead!" she cried, as he delivered it to her, "what strange flowers you have chosen, and how awkwardly you have put them together!" "Blame not the man with so much harshness," said Euphronius, "because his taste is different from yours. He meant to please you; and his good intention merits your thanks, and not your censure." "Thanks!" replied Saccharissa, scornfully; "he is paid for his services, and it is his duty to perform them." "And if he does perform them, he acquits himself of his duty," returned Euphronius. "The obligation is fulfilled on his side; and you have no more right to upbraid him for executing your orders according to his best ability, than he has to claim, from your father, more wages than were covenanted to be given him." "But he is a poor dependant," said Saccharissa, "and earns a livelihood by his daily labour." "That livelihood," answered Euphronius, "is the just price of his labour; and if he receive nothing farther from your hands, the account is balanced between you. But a generous person compassionates the lot of those who are obliged to toil for his benefit or gratification. He lightens their burdens; treats them with kindness and affection; studies to promote their interest and happiness; and, as much as possi-

ble, conceals from them their servitude, and his superiority. On the distinctions of rank and fortune he does not set too high a value; and though the circumstances of life require, that there should be hewers of wood and drawers of water, yet he forgets not that mankind are by nature equal; all being the offspring of God, the subjects of his moral government, and joint heirs of immortality. A conduct directed by such principles gives a master claims which no money can purchase, no labour can repay. His affection can only be compensated by love; his kindness, by gratitude; and his cordiality, by the service of the heart."

### *The Character of our Lord.*

WHOEVER considers with attention, the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, (for there are no laboured descriptions of it, no encomiums upon it, by his own disciples,) will soon discover that it was, in every respect, the most perfect that ever was made known to mankind. If we only say of him, what even Pilate said of him, and what his bitterest enemies cannot and do not deny, *that we can find no fault in him*, and that the whole tenor of his life was blameless, this is more than can be said of any other person that ever came into the world. But this is going a very little way indeed in the excellence of his character. He was not only free from every failing, but he possessed and practised every imaginable virtue. Towards his heavenly Father he expressed the most ardent love, the most fervent yet rational devotion; and displayed, in his whole conduct, the most absolute resignation to his will, and obedience to his commands. His manners were gentle, mild, condescending, and gracious: his heart overflowed with kindness, compassion, and tenderness, to the

whole human race. The great employment of his life was to do good to the bodies and souls of men. In this all his thoughts and all his time were constantly and almost incessantly occupied. He went about dispensing his blessings to all around him, in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices; promoting piety, justice, charity, peace, and harmony; and crowding into the narrow compass of his ministry more acts of mercy and compassion, than the longest life of the most benevolent man upon earth ever yet produced. Over his own passions he had obtained the most complete command; and though his patience was continually put to the severest trials, yet he was never overcome, never betrayed into any intemperance or excess in word or deed; "never once spake unadvisedly with his lips." He endured the cruelest insults from his enemies with the utmost composure, meekness, patience, and resignation; displayed astonishing fortitude under a most painful and ignominious death; and, to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers, in that divinely charitable prayer, "Father, forgive them, for they know not what they do."

Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime, and the most important, that were ever before delivered to mankind; and every way worthy of that God, from whom he professed to derive them, and whose son he declared himself to be.

His precepts inculcated the purest and most perfect morality; his discourses were full of dignity and wisdom, yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar, and impressive manner; and his answers to the many insidious questions that were put to him, showed uncommon quickness of conception, soundness of judg-

ment, and presence of mind ; completely baffled all the artifices and malice of his enemies ; and enabled him to elude all the snares that were laid for him.— From this short and imperfect sketch of our Saviour's character, it is evident that he was, beyond comparison, the wisest and most virtuous person that ever appeared in the world.

*Perrin and Lucetta.*

PERRIN, the amiable subject of this narrative, lost both his parents before he could articulate their names, and was obliged to a charity-school for his education. At the age of fifteen he was hired by a farmer to be a shepherd, in a neighbourhood where Lucetta kept her father's sheep. They often met, and were fond of being together. After an acquaintance of five years, in which they had many opportunities of becoming thoroughly known to each other, Perrin proposed to Lucetta to ask her father's consent to their marriage : she blushed, and did not refuse her approbation.

As she had an errand to the town next day, the opportunity of her absence was chosen for making the proposal. " You wish to marry my daughter," said the old man ; " have you a house to cover her, or money to maintain her ? Lucetta's fortune is not enough for both. It will not do, Perrin ; it will not do." " But," replied Perrin, " I have hands to work : I have laid up twenty crowns of my wages ; which will defray the expense of the wedding : I will work harder, and lay up more." " Well," said the old man, " you are young, and may wait a little : get rich, and my daughter is at your service."

Perrin waited for Lucetta's returning in the evening. " Has my father given you a refusal ?" cried Lucetta. " Ah, Lucetta," replied Perrin, " how unhappy am I for being poor ! But I have not lost

all hopes : my circumstances may change for the better." As they never tired of conversing together, the night approached, and it became dark. Perrin, making a false step, fell on the ground. He found a bag, which was heavy. Drawing towards a light in the neighbourhood, he discovered that it was filled with gold. " I thank Heaven," cried Perrin, in a transport of joy, " for being favourable to our wishes. This will satisfy your father, and make us happy."

In their way to her father's house, a thought struck Perrin. " This money is not ours : it belongs to some stranger, and perhaps this moment he is lamenting the loss of it : let us go to the vicar for advice : he has always been kind to me." Perrin put the bag into the vicar's hand, saying, " that at first he looked on it as a providential present to remove the only obstacle to their marriage ; but that he now doubted whether he could lawfully retain it."

The vicar eyed the young couple with attention : he admired their honesty, which appeared even to surpass their affection. " Perrin," said he, " cherish these sentiments : Heaven will bless you. We will endeavour to find out the owner : he will reward thy honesty. I will add what I can spare. You shall have Lucetta." The bag was advertised in the newspapers, and cried in the neighbouring parishes. Some time having elapsed, and the money not having been demanded, the vicar carried it to Perrin. " These twelve thousand livres bear at present no profit : you may reap the interest at least. Lay them out in such a manner as to ensure the sum itself to the owner, if he should ever appear."

A farm was purchased, and the consent of Lucetta's father to the marriage was obtained. Perrin was employed in husbandry, and Lucetta in family affairs. They lived in perfect cordiality ; and two children endeared them still more to each other.

Perrin one evening, returning homeward from his work, saw a chaise overturned with two gentlemen in it. He ran to their assistance, and offered them every accommodation his small house could afford. "This spot," cried one of the gentlemen, "is very fatal to me. Ten years ago I lost here twelve thousand livres." Perrin listened with attention. "What search made you for them?" said he. "It was not in my power," replied the stranger, "to make any search. I was hurrying to Port l'Orient to embark for the Indies, as the vessel was ready to sail."

Next morning, Perrin showed to his guests his house, his garden, his cattle, and mentioned the produce of his fields. "All these are your property," said he, addressing the gentleman who had lost the bag: "the money fell into my hands; I purchased this farm with it; the farm is yours. The vicar has an instrument which secures your property, though I had died without seeing you." The stranger read the instrument with emotion: he looked on Perrin, Lucetta, and the children. "Where am I," cried he, "and what do I hear? What virtue in people of so low a condition! Have you any other land but this farm?" "No," replied Perrin; "but you will have occasion for a tenant, and I hope you will allow me to remain here." "Your honesty deserves a better recompence," answered the stranger. "My success in trade has been great, and I have forgotten my loss. You are well entitled to this little fortune: keep it as your own. What man in the world could have acted nobler than you have done?"

Perrin and Lucetta shed tears of affection and joy. "My dear children," said Perrin, "kiss the hand of your benefactor.—Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorse." Thus was honesty rewarded. Let those who desire the reward practise the virtue.

*Of God and his Perfections.*

THERE is but one God, the author, the creator, the governor of the world ; almighty, eternal, and incomprehensible. The sun is not God, though his noblest image. He enlightens the world with his brightness ; his warmth gives life to the products of the earth. Admire him as the creature, the instrument of God ; but worship him not. To the One who is supreme, most wise, and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise. He has stretched forth the heavens with his hand ; he has described with his finger the course of the stars. He sets bounds to the ocean, that it cannot pass ; and says to the stormy winds, " Be still." He shakes the earth, and the nations tremble ; he darts his lightnings, and the wicked are dismayed. He calls forth worlds by the word of his mouth ; he smites with his arm, and they sink into nothing.—O ! reverence the majesty of the Omnipotent ; and tempt not his anger, lest thou be destroyed.

The providence of God is over all his works ; he rules and directs with infinite wisdom. He has instituted laws for the government of the world, and has wonderfully adapted them to the nature of all beings. In the depths of his mind he revolves all knowledge ; the secrets of futurity lie open before him. The thoughts of thy heart are naked to his view ; he knows thy determinations before they are made. Wonderful he is in all his ways ; his counsels are unsearchable ; the manner of his knowledge surpasses thy conception.—Pay therefore to his wisdom all honour and veneration, and bow thyself in humble and submissive obedience to his supreme direction.

The Lord is gracious and beneficent ; he created the world in mercy and love. His goodness is conspicuous in all his works ; he is the fountain of excel-

lence, the centre of perfection. The creatures of his hand declare his goodness, and all their enjoyments speak his praise. He clothes them with beauty ; he supports them with food ; he preserves them from generation to generation. If we lift up our eyes to the heavens, his glory shines forth ; if we cast them down upon the earth, it is full of his goodness. The hills and the valleys rejoice and sing ; fields, rivers, and woods, resound his praise. But thee, O man ! he has distinguished with peculiar favour, and exalted thy station above all the creatures. He has endowed thee with reason, to maintain thy dominion ; he has furnished thee with language, to improve by society ; and exalted thy mind with the powers of meditation, to contemplate and adore, his inimitable perfections. And in the laws he has ordained as the rule of thy life, so kindly has he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself. — O praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love. Let thy heart overflow with gratitude and acknowledgment ; let the language of thy lips be praise and adoration ; let the actions of thy life show thy love to his law.

The Lord is just and righteous, and will judge the earth with equity and truth. Has he established his laws in goodness and mercy, and shall he not punish the transgressors of them ? O think not, bold man ! because thy punishment is delayed, that the arm of the Lord is weakened ; nor flatter thyself with hopes that he winks at thy evil doings. His eye pierces into the secrets of every heart, and he remembers them for ever. He respects not the persons or the stations of men. The high and the low, the rich and the poor, the wise and the ignorant, when the soul has shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid ; but the hearts of the righteous shall rejoice in his judgments. —O fear the Lord, therefore, all the days of thy life, and walk in the paths which he has opened before thee. Let prudence admonish thee, let temperance restrain thee, let justice guide thy hand, benevolence warm thy heart, and gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God.

*The Little Philosopher.*

MR L. was one morning riding by himself, when, dismounting to gather a plant in the hedge, his horse got loose and galloped off before him. He followed, calling him by his name, which stopped him at first, but on his approach he set off again. At length a little boy in a neighbouring field, seeing the affair, ran across where the road made a turn, and getting before the horse, took him by the bridle, and held him till his owner came up. Mr L. looked at the boy, and admired his cheerful ruddy countenance. Thank you, my good lad, said he, you have caught my horse very cleverly. What shall I give you for your trouble? (putting his hand in his pocket.)

I want nothing, Sir, said the boy.

MR L. Don't you? so much the better for you. Few men can say as much. But, pray, what were you doing in the field?—*Boy.* I was rooting up weeds and tending the sheep that are feeding on the turnips.—*Mr L.* And do you like this employment?—*Boy.* Yes, very well this fine weather.—*Mr L.* But had you not rather play?—*Boy.* This is not hard work ; it is almost as good as play.—*Mr L.* Who set you to work?—*Boy.* My daddy, Sir.—*Mr L.* What is his name?—*Boy.* Thomas Hurdle.—*Mr L.* And what is yours?—*Boy.* Peter, Sir.—*Mr L.* How old

are you?—*Boy*. I shall be eight at Michaelmas.—*Mr L*. How long have you been out in this field?—*Boy*. Since six in the morning.—*Mr L*. And are you not hungry?—*Boy*. Yes; I shall go to my dinner soon.—*Mr L*. If you had sixpence now, what would you do with it?—*Boy*. I don't know; I never had so much in my life.—*Mr L*. Have you no playthings?—*Boy*. What! Playthings! What are those?—*Mr L*. Such as balls, nine-pins, marbles, and tops.—*Boy*. No, Sir; but our Tom makes footballs to kick in the cold weather; and then I have a jumping-pole, and a pair of stilts to walk through the dirt with; and I had a hoop, but it is broken.—*Mr L*. And do you want nothing else?—*Boy*. No; I have hardly time for those; for I always ride the horses to the field, and bring up the cows, and run to the town on errands, and that is as good as play you know.—*Mr L*. Well, but you would buy apples or gingerbread at the town, I suppose, if you had money?—*Boy*. O! I can get apples at home; and as for gingerbread, I don't mind it much, for my mammy gives me a pie now and then, and that is as good.—*Mr L*. Would you not like a knife to cut sticks?—*Boy*. I have one—here it is—brother Tom gave it me.—*Mr L*. Your shoes are full of holes: don't you want a better pair?—*Boy*. I have a better pair for Sundays.—*Mr L*. But these let water in.—*Boy*. O! I don't care for that.—*Mr L*. Your hat is torn too.—*Boy*. I have a better at home, but I had rather have none at all, for it hurts my head.—*Mr L*. What do you do when it rains?—*Boy*. If it rains hard, I get under the hedge till it is over.—*Mr L*. What do you do when you are hungry before it is time to go home?—*Boy*. I sometimes eat a raw turnip.—*Mr L*. But if there are none?—*Boy*. Then I do as well as I can; I work on, and never think of it.—*Mr L*. Are you not dry sometimes in this hot weather?—*Boy*. Yes, but there is water enough.—*Mr L*. Why,

my little fellow, you are quite a philosopher.—*Boy*. Sir?—*Mr L*. I say you are a philosopher, but I am sure you don't know what that means.—*Boy*. No, Sir,—no harm I hope.—*Mr L*. No, no, (laughing). Well, my boy, you seem to want nothing at all, so I shall not give you money to make you want any thing. But were you ever at school?—*Boy*. No, Sir, but daddy says I shall go after harvest.—*Mr L*. You will want books then?—*Boy*. Yes, the boys have a spelling-book and a testament.—*Mr L*. Well then, I will give you them—tell your daddy so, and that it is because I think you are a very good, contented little boy. So now go to your sheep again.—*Boy*. I will, Sir. Thank you.—*Mr L*. Good-bye, Peter.—*Boy*. Good-bye, Sir.

#### INSTANCES OF THE CARE AND WISDOM OF PROVIDENCE.

##### 1. *Of the Structure of the Mole.*

THE structure of this little animal is wonderfully fitted for the kind of life which it is destined to lead. Its dwelling being chiefly below ground, and in the dark, sight is of little use to it. Its eyes are accordingly very small; and to protect them from the earth, they are somewhat sunk into the head; the skin with its glossy hair being drawn so close all round as almost entirely to conceal them. To compensate the deficiency of sight, it has the sense of hearing remarkably acute. This serves to warn it of danger. If any one attempt to seize or destroy the mole while it is working in its hillock, unless he approach with the utmost caution, it catches the sound of his footsteps, and instantly darts down into its retreat. The form of the ear is also adapted to its situation. A protuberant ear, like that of other quadrupeds, would

both obstruct its labours, and be apt to be torn and injured. The ear of the mole is, accordingly, nothing more than a round hole, situated between the neck and shoulder, and covered with a short smooth fur. Thus the animal's head glides smoothly through the earth, and the ear receives no injury in its passage.

To enable it to make its way under-ground, it is provided with short broad fore-feet, ending in five sharply-pointed claws. These feet are, at the same time, so formed, as that the flat side turns outwards when the animal draws them back, just in the same way as a man swimming turns the palm of his hand outwards, so as to press it against the water. Thus the mole is enabled to loosen the earth, and then to remove it to a side. Its paws are, at the same time, so short as to require little room for working in, and they can repeat the strokes more frequently than if they were longer. They are also, in proportion to the animal's size, exceedingly strong and muscular; which, indeed, is the case with the whole fore-part of its body.

The head is formed somewhat in the shape of a wedge, and terminates in a snout resembling that of a sow, so as to penetrate and dig up the soil. It is so closely joined to the shoulders, that the neck is scarcely visible; and thus, when a way has been opened for the head, the body slides easily after, without any new obstruction to hinder its progress. The tail is very short; and this, as well as every other part of its structure, is obviously beneficial in its peculiar situation. A long tail would be cumbersome to drag in the rough ways through which the mole must pass; it would also be liable to injury from loose stones or earth falling upon it, and might considerably retard the creature's speed. The skin over the whole body is covered with a glossy silken hair, of such a texture as to be neither sullied nor

clogged by the soil through which it goes. And, in short, the whole form of the animal is so round and smooth, so free from any protuberance, of a thickness so nearly equal from the shoulders to the tail, as to be the most perfect of all others for gliding quickly through the narrow earthen paths, where most of its time must be employed. Thus admirably prepared, it pursues its way with ease and rapidity amidst its subterraneous passages. It there finds the worms and insects on which it feeds, and prepares a habitation for itself and its young.

## 2. *Of the Structure of Birds.*

THE structure of birds is another striking instance of the care of Providence, in fitting animals for the kind of life to which they are appointed. In the first place, their bodies are so light as easily to float in the air. Their largest bones are hollow, so as to have sufficient strength without much weight. A certain degree of thickness is necessary to give strength to the bone, according to the size of the bird; but it is found that a hollow bone is as little liable to break as a solid one of the same thickness. The hollowness, therefore, of the bones, does not make them weaker, while, at the same time, it makes them lighter than if they were solid. Still farther to remove any encumbrance to its flight, the bird is not loaded with its young. It drops them in the shape of eggs into its nest. There they remain to be hatched; while she, light and unencumbered, flies away, from time to time, in search of her food. The body is thickly covered with down and feathers, by which means the whole bulk of the bird is the lightest possible for any animal of its size. Besides all this, the entrails are so constructed as to contain certain cavities, which may be blown up like bladders, and are supposed to be useful, both in making the animal more buoyant,

and in enabling it to keep its breath during the swiftness of its flight.

The shape of birds is no less beautifully adapted to their situation. The small round head terminating in a sharp beak ; the neck growing gradually thicker towards the shoulders, the gentle swell of the breast, the body lengthened out, and narrowing behind ; all are admirably fitted for enabling them to cleave their way through the yielding air. Nothing, indeed, can be more finely adapted for swiftness of motion than the whole frame of the bird in its flight ; the forepart piercing the atmosphere by its sharpness, the feet drawn up, or stretched out behind, the wings and tail spread out, so as to float on the air, and the body of the animal all light and buoyant.

The wings of birds are so constructed as to combine lightness with strength. The feathers of which they consist are thickest at the roots, where most strength is required, but formed into a quill, hollow, and of a tough light consistency. They gradually grow thinner, and taper towards a point at the other extremity, where they do not need to be so strong ; and thus every thing superfluous is avoided, that would in the least add to the weight of the bird. The vein of the feather is of a very singular construction. It does not consist of one continued skin or membrane, which might be apt to be torn. It is composed of a number of narrow thin layers or beards, springing out from the shaft, and lying close upon one another. On examining them, they are found to be somewhat hollowed out on one side, and rounded on the other ; the round side of the one lying close to the hollow side of the other. All along their edge, there is also a row of stiff crooked hairs, by which they are clasped more firmly together. Their united edges present a flat surface, which is light, but at the same time stiff, and which presses upon the air without being broken or ruffled. It is

difficult to convey an exact idea of this structure by a description ; but if any one will take a feather into his hand, and examine it carefully, he will see how delicately it is contrived, so as to be as light as possible, yet sufficiently strong for the purpose of flight, and its different parts so nicely fitted to each other as not to be easily put out of order by any of the uses for which it is intended. The whole wing, when stretched out, is of a gently curved or bending shape, the hollow side undermost, and the rounded side above ; by this means, when the wing is struck downwards, it compresses the air, and acts upon it very powerfully ; whereas, when it is struck upwards, it divides the air, and passes easily up through it. Besides, when the wing is raised up, it contracts and moves edgeways ; but when it is moved down so as to raise the bird, it presses with its whole expanded surface upon the air below. To enable the animal to move the wings quickly and with force, it is provided with very strong sinews or muscles, lying along each side of the breast ; so strong in proportion to its size, that a swan has been known to break a man's leg with a flap of its wing. Thus it pursues its way for a long time through the air without weariness, though its wings be in constant motion.

The feathers of birds would be apt to be ruffled and put out of order by rain, were there not a curious contrivance to prevent it. Most birds have a gland or bag of oil situated under a tuft of feathers near the tail. The bird, by pressing this bag with its beak, extracts the oil from it, and with this oil it trims and dresses its feathers. This keeps them always in good order, and fits them for throwing off any wetness that might fall upon them. You often see birds working with their beak among their feathers—at these times they are pluming and dressing themselves with the oil which nature has provided for that purpose.

Hens and other birds, which have better opportunities of shelter, and fewer occasions for flight, have little or none of this oil, and, accordingly, when they are caught in a shower, they have a very drenched and moping appearance.

Besides these advantages in their structure, which are common to the generality of birds, each kind has some peculiarity fitted for its own situation. Ducks, for example, and other waterfowl, have their breasts and bellies thickly covered with down, that these parts may receive no injury from being much in the water. They are also web-footed for the purpose of swimming. Some, such as the heron, have long legs for wading in marshes and pools, and necks proportionably long for picking up their food. Others, again, such as swans, have short legs, with webbed feet, for swimming easily, but still have long necks to gather up their food from below the water. Woodpeckers, which feed on insects in the rotten parts of trees, have short strong legs, with four claws, two standing out forwards and two backwards, that they may climb and take fast hold of the trunks of the trees. They have a sharp beak, by which they pierce the wood, and are provided with a tongue, which they can shoot out to a great length, and which ends in a sharp bony point, barbed somewhat like a fish-hook, so as to pierce and keep fast the insects on which the bird feeds. Swallows are so formed as not only to fly with great swiftness, but to wind and shift about quickly in the air; by which means, together with the wideness of their mouths, they are enabled to catch the insects flying about, which are their principal food. The pelican, which feeds on fish, has a large bag or net at the lower part of its beak, by which it catches the fish in sufficient abundance for the supply of its wants.

These are some instances of the care which Providence employs in furnishing those animals with the

means of safety and subsistence. How pleasant is the thought that we are under the protection of the same great Being, whose care is so bountifully extended to the fowls of heaven !

### *3. Of the Rearing and Preservation of Young Animals.*

ANIMALS are taught by instinct to choose the fittest places for bringing forth their young. Insects lay their eggs on the plants which will afford the best nourishment for the caterpillar when it comes out. Birds choose the quietest and securest places for their nests ; the top of a tree, or the corner of some building, or the middle of a bush, or on the ground concealed amidst grass and heath. In the forests of Guinea and Brazil, they adopt a more singular method still for securing the habitation of their young. To protect them from monkeys and snakes, and other beasts that might prey upon them, their nests are hung like small bags from the ends of the branches. When the time of hatching approaches, they fly busily about in quest of a kind of moss. It is a fibrous substance, not unlike hair, and may be glued together, and moulded into any shape. This the bird first glues, by some clammy substance which it gathers in the forest, to the extremest branch of the tree ; then building downwards, a nest is formed, which hangs like a pouch from the point of the branch : the hole to enter at is in the side, and all the inner part is lined with the finest fibres of the same kind of moss. A traveller, who walks into the forests of those countries, is struck with the multitude of these nests, hanging from the end of almost every branch.

Nor are quadrupeds less careful in securing a retreat for their young. The rabbit digs a hole in some sandy bank, at the bottom of which she provides, with her own hair, a soft bed, and there with her

progeny is secure from the fox, the hound, the kite, and other enemies. The hind, when she has brought forth, retires into the recesses of the woods, and carefully conceals her young among the thickets. The badger digs for itself a retreat in the ground, and at the bottom of its habitation prepares for its litter a clean and soft bed. The brown bear of the Alps, which usually brings forth in winter, provides carefully for the safety of her cubs, by securing them in the hollow of a rock, and by preparing for them a bed of withered grass in the warmest place of the den.

The same instinct by which animals are led to make choice of a fit place for disposing of their young ones, leads them to watch over them with the greatest solicitude. The lapwing and the partridge employ all their little arts to draw away men and dogs from where their young ones are lodged. But nothing better illustrates the care of animals for their young than the history of the hen. When she begins to sit, nothing can exceed her patience and perseverance: she continues for some days immoveable, and when forced away by hunger, she quickly returns. She carefully turns the eggs, and even removes them to a different situation, that they may be equally warm. When a part of her young ones have broken through the shell, she still continues to sit till they all come out. When all are produced, she then leads them forth to provide for themselves. She directs them to the food that is proper for them, and abstains from it herself that they may be fed. She has a variety of notes which she uses on different occasions. By her ordinary note, or what is usually called *clucking*, she keeps the chickens around her, and prevents them from straying. She has another note to call them together when she has found a supply of food for them, and a third by which she warns them of danger. While her young are under her charge, she is bold and fearless. Whatever the ani-

mal be that would molest her helpless brood, she courageously attacks him; the horse, the hog, or the mastiff. I once saw, says Dr Goldsmith, a whole brood run into the thickest part of the hedge, while the hen herself ventured boldly forth and faced a fox that came for plunder. We soon sent the invader back to his retreat, but not before he had wounded the hen in several places.

What an admirable principle, planted in them by the wise Creator, is the natural affection of animals towards their young! By means of it, with what readiness do they fulfil their parental labours! with what care do they nurse their young! thinking no pains too great to be taken with them; no dangers too formidable to be ventured upon for their security. How anxiously will they lead them about in places of safety, and carry them, in times of danger, to secure retreats! How will they caress and fondle them, put food into their mouths, suckle them, cherish and keep them warm, teach them to pick, and eat, and gather food for themselves! In a word, perform the part of so many nurses appointed by the Sovereign Preserver of the world, to help such young and shiftless creatures till they become to maturity, and able to provide for themselves.

#### 4. *Of Plants.*

PLANTS are necessary for the food of man and beast; they delight the eye with their flowers and verdure, they spread a pleasant fragrance around them, and they contribute to render the air wholesome. The surface of the earth, therefore, is covered with a rich profusion of herbs and trees. Not a weed but has its use; to feed some insect perhaps, or to afford scope for the industry of man.

It is wonderful to observe the various methods which Divine Providence hath adopted for preserving

and multiplying plants. The root goes down into the earth to draw nourishment from it, and to give stability to the plant. The fibres convey the sap. The leaves imbibe moisture from the air, and afford shelter from the heat of the sun, and give protection to the flower bud when it is beginning to open. The flowers serve to guard the seed, and assist in keeping it warm so as to ripen it : the seed itself, after it is separated from the plant, is guarded in various ways, till it shall have an opportunity of springing again from the ground. Sometimes it is enclosed in a stone surrounded with a pulp, as in cherries and plums. Sometimes it is covered with a husk, and sometimes, as in rape and mustard seed, it has in it an oily juice, which prevents it from being soon injured by cold or wet.

There are many different ways by which plants are multiplied, so as to afford always a sufficient supply for covering the surface of the earth. Grass and strawberries, besides producing seed, send out shoots along the ground, which take root and spread. Thistles and dandelions have their seeds surrounded with a light down, by which means, in a windy day, they are seen flying off, sometimes to a great distance. Burs have hooked beards, which adhere to sheep and other animals, and are sown by that means in different places. Other seeds are picked up by birds, and pass through them without being digested, and so spring up where they happen to be dropped. Others again, such as walnuts and cocoa-nuts, swim upon the water, and are conveyed by streams or by seas, often to places far remote. And it is worthy of observation, that the form of the seed usually corresponds with the soil on which the plant to which it belongs is likely to grow best. The thistles and other plants, which grow best on light and somewhat elevated grounds, are provided with the downy seeds for flying about. Plants which grow well in moist

soils, near pools or streams, generally have seeds fitted for floating. The red berry of the yew, for example, whose favourite residence is the cold and humid mountain, by the side of the lake, is hollowed into a little bell. This berry, on dropping from the tree, is at first carried down by its fall to the bottom of the water; but it returns instantly to the surface, by means of the little hole in the berry above the seed. In this little hole is lodged an air-bubble, which brings it back to the surface of the water, and thus it floats, till it be carried to some place of the bank, from which it springs again, to throw its dusky shade over the lake.

Plants vary in their structure according to the soil where they grow. In dry and sandy regions they are either of a thick spongy texture, or have their branches and leaves so formed as to catch the rain, and convey it to the root. They not only in this manner obtain moisture for the purpose of vegetation, but are made the reservoirs which Providence has contrived for supplying the thirst of man in sultry places. Amidst the burning sands of Africa, there is a plant whose leaf, twisted round so as to resemble a cruet, is always filled with a glassful of fresh water. In some other parched districts of the same country, grows a great tree, the trunk of which, of a prodigious bulk, is naturally hollowed out like a cistern. In the rainy season it is filled with water, which continues fresh and cool in the greatest heats, by means of the tufted foliage which crowns its summit. In some of the rocky islands in the West Indies there is commonly found a tree, called the water-lianne, so full of sap, that if you cut a single branch of it, as much water is discharged as a man can drink at a draught: it is perfectly pure and limpid.

When we turn from these instances to the many others, in which plants are made subservient to the use of man, what an interesting view does it give of

the care of Providence ! The animals which minister to our comfort find an abundant supply of food around our habitations. The hills and meadows yield pasture for our flocks and herds. The refuse of our gardens and fields affords a copious supply for the hog. The ducks and geese feed on the plants which grow by the waters, or pick up the insects which are spread over our pot-herbs. The hen carefully gathers up every grain that was scattered about, and in danger of being lost. The bee ranges from flower to flower, and collects its stores. All these animals, after having occupied, through the day, the various vegetable plots, return in the evening to their habitations, with bleatings, with murmurings, with cries of joy, bringing back the delicious produce of the vegetable creation, transformed by a process altogether inconceivable, into honey, into milk, into butter, into eggs, and into cream.

No less admirable is the provision which our bountiful Creator hath made for an ample supply of those vegetables which afford immediate food and comfort to man. In the warm regions, cool delicious fruits are provided for the refreshment of the inhabitants, and the trees are covered with luxuriant foliage, which yields a pleasant shelter from the heat. In almost every region of the earth corn is to be found, of one species or another ; even in the valleys of the North, though surrounded by bleak and snowy mountains. This plant, observes St Pierre, which is the principal support of human life, is formed for growing in all situations, from the Line to the very borders of the Frozen Ocean. One species is adapted to the humid places of warm countries, as the rice of Asia, which grows in vast abundance in the muddy swamps of the Ganges. Other kinds of corn thrive on hot and dry lands, as the millet of Africa, and the maize of Brazil. • In our climate, wheat agrees with a strong soil, rye with a sandy one, oats with a coarser,

and barley with a finer soil. Barley succeeds in the very bosom of the North. I have seen, amidst the rocks of Finland, crops of this grain, as beautiful as the plains of Palestine ever produced.

Corn is produced by plants neither too high nor too low for the human stature; but easily handled and reaped. These plants grow up every year, and yield their harvest each returning season. Were it produced on forests of trees, and should these be destroyed by war, or set on fire by our own imprudence, or rooted up by the winds, or ravaged by floods, it would require whole ages to restore them.

Corn yields an ample supply for the necessities of man. It gives him a wholesome and palatable food. He can extract from it a drink refreshing and nourishing, when temperately used. It affords grain for his poultry, bran for his pigs, forage and litter for his cattle and horses. With its straw he enjoys the means of lodging, of covering his cottage, and keeping himself warm.

### 5. *Of Light.*

LIGHT is sweet. It promotes a cheerful intercourse among the inhabitants of the earth. It opens to our view the forest, the vale, the rivers of water, and the little hills which rejoice on every side, the high mountain, and the boundless deep; it opens to our admiring view the glorious host of heaven.

The interchanges of light and darkness are pleasant. Some find pleasure in the silence and solemnity of the night. They that watch for the morning, feel a growing pleasure as the day dawns and the day-star appears.

The appointment of day and night corresponds to the labour and rest appointed to man. Man goeth forth to his work and to his labour till the evening. In the evening rest is sweet to the labourer. In the

darkness of the night all the beasts of the forest creep forth; the sun ariseth, they gather themselves together, and lay them down in their dens.

The vicissitude of day and night reminds us of the vicissitude of human things. The gay colouring of the morning cloud is lost in the labour and heat of the day; the enchanting prospect is again presented at the going down of the sun; we are hardly fixed in contemplation when the veil of night comes over it. A day is an emblem of life; the night of death, in which no man can work, is a significant and touching emblem.

The little portions in which time is measured out warn and assist us to redeem it.

#### 6. *Of Air.*

AIR is one of the necessities of life. Animals both on the earth and in the water breathe it. It is even necessary for the growth of plants. Plants, as they grow in sunshine, make the air, which has been breathed, fit to be breathed again.

The motion of air is wind. We know not whence it comes and whither it goes, but we perceive its beneficial and its awful influence. It refreshes scorched lands, and dispels noxious vapours, it dries the earth in spring, and the fruits of the earth in harvest; it transports them from nation to nation.

A storm summons the attention of unthinking men. Our thoughts fix with religious awe on the Ruler of the storm:

And when the waves of ocean roll,  
Sublime delight suspends the soul.

He changes the storm into a calm: awe resolves into trust and gratitude.

#### 7. *Of Water.*

THE quantity of water seems great; but a great quantity is necessary for watering the earth. From

the sea vapours rise and form into clouds, which are carried along with the wind, and distil in dew, and drop in showers. The clouds are intercepted in their course by the high mountains; thereby the mountains, notwithstanding their height, are full of moisture. It gathers into springs, which descend in rivulets, which grow into rivers, and refresh the earth in their course, and return to the sea again.

The waters, which seem an everlasting separation, are, by means of sailing, a bond of union among men. The productions of different climates are exchanged, and the wants of the nations are supplied. Many go to and fro upon the earth, and knowledge is increased. We behold new aspects of God's providence when he raiseth the stormy wind, and at the prayer of the righteous, maketh the storm a calm. We learn a new song of praise to the God of our salvation, who is the confidence of all the ends of the earth, and of them that are afar off upon the sea.

#### 8. *Of the Heavenly Bodies.*

WE raise our eyes from the earth to behold new wonders in heaven: the sun enters upon his course, the moon and the stars appear, times and seasons are appointed.

It is a pleasant thing for the eye to behold the sun. The pleasure of beholding the works of creation is innocent and pure; it is friendly to virtue; it raises the heart to God. While we warn you to be moderate in the pleasures of sense, and to shut your eye on guilty pleasure, we invite you to contemplate the works of God, and to take pleasure in them.

It is not merely to please the eye and delight the imagination that these bodies are placed in heaven. The sun is appointed to rule by day, to enlighten the world in the hours of labour: his returning warmth makes the summer, and whitens the fields

into harvest. By means of the daily and yearly revolutions of the earth, days and seasons revolve.

The moon is appointed to rule by night, to alleviate the thick darkness. She gives light to seafaring men, to the labourer in harvest, and to the lonely traveller.

The influence of the sun and moon upon the productions of the earth is great. Moses mentions the precious things brought forth by the sun, and precious things put forth by the moon, among the blessings of Joseph.

Stars assist the mariner in his course ; they excite and elevate the genius of philosophy ; they exhibit a view of the Creator's power. His spirit garnished the heavens. He binds the influences of Pleiades, and looses the bands of Orion, and guides Arcturus with his sons. He counts the number of the stars, and calleth them by their names.

*The heavens declare the glory of the Lord.* They declare it to all the inhabitants of the earth. There is no speech nor language where their voice is not heard. Their awful and majestic silence speaks the language of every people, it speaks to the heart of man. They are a bond of devout and sacred union among the nations.

In days of prosperity a thought is apt to arise on the days of darkness. An ancient king, when he viewed his army from an eminence, the most numerous and splendid that ever was brought into a field, in the midst of his joy dropped a tear,—“A hundred years hence not one of them will remain.” When we view from an eminence the hosts of heaven, and contemplate, and admire, and enjoy, the thought of their dissolution arises. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, the elements shall melt, and the earth shall be burned up. Look upon the ruins of creation, till the love of this world and of those pleas-

ures which perish with it, die away in your heart. Behold a new heaven and a new earth : there is no need of the sun or of the moon to shine in it : the glory of God enlightens it, and the Lamb is the light thereof ; and there is no night there.

*Of the Kinds of Food.*

WHAT a variety of food is eaten by man ! The fruits of the orchard, the productions of the garden and the field, the fowls of the air, the beasts of the field, and the fishes of the sea, are put in requisition for his support and gratification.

He eats the juicy *pear* and the *apple*, the pulpy *cherry* and the *plum*, the downy *peach* and the *nectarine*, the delicious *strawberry* and the *currant*, the *gooseberry*, the *raspberry*, the dry *nut*, and the *filbert*, the liquid *grape*, and the *pine*.

The *asparagus*, the *cucumber*, the homely *cabbage*, the delicate *cauliflower*, the nutritious *potato*, the *pea*, the *bean*, the *borecole*, the *broccoli*, the *artichoke*, the *turnip*, the bulbous *onion*, and the conical *carrot*, appear on his table. He makes for himself cooling *salads* of the crimp *lettuce*, the sharp *mustard*, the *cress*, the *radish*, and the *celery*.

The harvest waves for him, and he gathers its golden sheaves : of wheat he makes his bread, and of barley he makes his beer. *Milk* and *cream*, *butter* and *cheese*, *custards*, *cakes*, and *pies*, stand before him.

He eats the wild game of the forest ; the *partridge* and the *hare*, the *pheasant* and the *deer* : also, the flesh of the ox, which he calls *beef* ; and of the sheep, which he calls *mutton* ; and *pork*, and *veal*, and *lamb*.

The inhabitants of the water are called into his service. The *carp*, the *salmon*, the *trout*, the *perch*, the *herring*, the *lamprey*, the *eel*, the *oyster*, and the *pike*. The small *shrimp* cannot escape him ; the large *turtle* he divides, and places it on his table.

He drinks, not only of the limpid'stream, but *beer* and *ale*, *porter* and *wine*. Sometimes he indulges himself in hot *spirits*, and sips of *rum*, *brandy*, *gin*, and *whisky*, till his health is injured, if not till his life is destroyed.

*Of the Persecutions in the Reign of Queen Mary.*

WHEN Mary, daughter to King Henry VIII. came to the crown of England, she endeavoured by all means to root out the Protestant religion, and restore Popery. For this purpose, by the advice of some of her bishops, she used great severities against the Protestants, causing them to be imprisoned, and thereafter burned. It would be too tedious to give an account of all that suffered for religion in her reign; but the most considerable of them were as follow:—

Rogers and Hooper, two eminent preachers, the latter bishop of Gloucester, were convened before the bishops, and, refusing to become Papists, were declared obstinate heretics, and ordered to be degraded and delivered into the sheriff's hands. On the 4th day of February, Mr Rogers was led to the stake in Smithfield, where he was not suffered to make any speech to the people. He repeated the 51st psalm, and then fitted himself for the stake. A pardon was brought him if he would recant, but he chose rather to submit to that severe but short punishment; so the fire was put to him, which soon consumed him to ashes.

Hooper was carried to Gloucester to be burned, at which he much rejoiced; in hopes, by his death, to confirm their faith over whom he had been formerly placed. Some persuaded him to accept the Queen's mercy, since life was sweet, and death bitter; but he answered, That the death which was to come was more bitter, and the life which was to follow much

more sweet. On the 9th of February he was led to execution, where, being denied leave to speak, but only allowed to pray, in the strain of his prayer he declared his belief. Then, the Queen's pardon being shown him, he desired them to take it away. He prayed earnestly to God for strength to endure his torments patiently, then undressed himself, and embraced the reeds. He was fastened to the stake with iron chains, and the fire put to him; but the wood being green, burned but slowly, and the wind blew away the flames from the reeds. He prayed often, *O Jesus, thou Son of David, have mercy on me, and receive my soul!* and called to the people for the love of God to bring more fire, for the fire was burning his lower parts, but did not reach his vitals. The fire was increased, but the wind still blew it away from reaching up to him, so that he was long in torments.

The last words he was heard utter were, *Lord Jesus receive my Spirit!* One of his hands dropped off before he died, with the other he continued striking upon his breast, and was in all near three-quarters of an hour burning.

Next to these, Mr Saunders was condemned, and suffered at Coventry. When he was led to the stake, a pardon was offered to him; but he said he never would retract the principles he had learned and taught from the holy Bible. When he came to the stake, he embraced it, and said, *Welcome the cross of Christ, Welcome everlasting life,* and then was burned.

Next to him followed Dr Taylor. When he was brought to the stake, he told the people he had taught them nothing but God's holy Word, and was now going to seal the truth of his doctrine with his blood. As the faggots were laying about him, one threw a faggot at his head; but all he said was, Friend, I have harm enough, what needs that? This

happened on the 9th of February, in the year of our Lord 1555.

Bradford was also condemned at the same time, but his execution was respited; and after the condemnation of these men, six others were apprehended for heresy. By this, Gardiner, who was a mighty prompter to these persecutions, saw that what he expected did not follow. He thought a few severe instances would have turned the whole nation; but finding himself disappointed, he would act no more in their condemnation, but left it wholly to Bishop Bonner, who undertook it cheerfully, being naturally savage and brutal, and retaining deep resentments for what had befallen him in Edward's time.

The whole nation was amazed at these violent and cruel proceedings, and was terrified at the burning of men only for their consciences, without any other thing so much as pretended against them; so that now the spirit of the two religions showed itself. In King Edward's reign, the Papists were only put out of their benefices, or at most imprisoned, and of these there were very few instances: but now barbarous and inhuman persecutions must be raised only for opinions.

After some intermission, Thomas Tomkins was burnt in Smithfield, for denying the corporeal presence in the sacrament. The next that suffered was one William Blunter, of Brentwood, an apprentice, nineteen years old. Bonner offered him forty pounds sterling if he would change; but that not prevailing, he was condemned and burned. After the execution of many others, Bradford, who had been condemned before, was at length brought to the stake with one John Lease, an apprentice. Bradford took a faggot in his hand, and kissing it, expressed great joy in his sufferings; but the sheriff not allowing him to speak to the people, he embraced his fellow-sufferer,

praying him to be of good comfort, for they should sup with CHRIST that night. His last words were, *Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.*

It would be tedious to give a particular account of the many who suffered upon this occasion ; passing, therefore, the rest, we shall mention these three martyrs, Ridley, Latimer, and Cranmer.

Ridley was bishop of London, and Latimer bishop of Worcester. They suffered together at Oxford. When they came to the stake, they embraced one another with great affection ; Ridley saying to Latimer, *Be of good heart, brother, for God will either assuage the fury of the flame, or enable us to endure it.* Latimer said to Ridley, *Be of good comfort, we shall this day light such a candle in England as, I trust, by God's grace, shall never be put out.* Thus died these two excellent men ; the one for his piety, learning, and solid judgment, reckoned among the ablest reformers ; and the other, for the plain simplicity of his life, esteemed a truly primitive Christian and bishop.

Cranmer, who had been archbishop of Canterbury, was brought alone to the stake. He had been teased and seduced to sign a recantation ; but he soon repented of that fact, and, in detestation of it, he held his right hand in the flames till it was quite burned away before the rest of his body.

### *The Gunpowder Treason.*

PERHAPS there is hardly in the English history a more memorable event than that of the gunpowder treason, the defeat of which is every year commemorated on the fifth day of November. It was a dangerous plot against the blood-royal, and all the nobility and gentry assembled in parliament, who were to have been blown up and destroyed by 36 barrels

of gunpowder, which the conspirators had placed in a cellar under the parliament-house. The principal conspirator was Robert Catesby, a gentleman of a plentiful fortune, who first contrived the stratagem, and communicated it to Thomas Piercy, Robert Winter, Thomas Winter, John Grant, Ambrose Rockwood, John Wright, Francis Thresham, Sir Everard Digby, and other gentlemen of good estates, who, like combustible matter, took fire at the first motion, and thought to gain themselves eternal reputation among the Papists by effecting it. The foundation being laid, every man was sworn to secrecy, and then set about acting his part. Piercy was to hire the cellar under the parliament-house, to lay wood and coals in against winter. Guido Faux, a desperate villain, who was to fire the train, was appointed to bring in the wood and coals. The gunpowder was brought to Lambeth by night, and secretly laid under the wood, while others of the conspirators were diligent in providing money and materials for the execution of their cursed design.

They began to look upon the king, prince, and nobility, as already dead, and Piercy undertook to destroy the Duke of York; but because they must have one of the blood-royal to prevent confusion, they intended to preserve Elizabeth, and make her queen, that, under her minority, they might establish Popery. They had designed the fifth of November for the fatal day, when the king and both houses were to meet; and on that day appointed a great hunting match at Dunsmore heath, in Warwickshire, to be near Lord Harrington's house, where Elizabeth was. Thus, imagining all secure, they stood gaping for their prey; when one, more tender-hearted than the rest, willing to save Lord Monteagle, wrote the following letter to him:—‘My Lord, out of the love I bear to some of your friends, I have a care of your preservation: therefore I would wish you, as you tender your

‘ life, to forbear your attendance at this parliament ;  
 ‘ for God and man have concurred to punish the wick-  
 ‘ edness of this time. And think not slightly of this  
 ‘ advertisement ; for though there be no appearance  
 ‘ of any stir, yet I say, this parliament shall receive  
 ‘ a terrible blow, and yet they shall not see who hurt  
 ‘ them. This counsel is not to be contemned ; it  
 ‘ may do you good, and can do you no harm ; for  
 ‘ the danger is past when you have burned this letter.  
 ‘ I hope God will give you grace to make use of it,  
 ‘ to whose holy protection I commend you.’

The Lord Monteagle, astonished at this letter, though he knew not the meaning of it, communicated it to the Earl of Salisbury, and others of the king’s privy council. Salisbury could not unriddle it, but concluded the writer a fool or a madman, from this expression, *The danger is past when you have burned this letter.* The earl, however, showed the king the letter, who, after considering it, said, it certainly imported some hidden, but imminent danger : and his fears exciting his care, he commanded Lord Suffolk to make a strict search about the parliament-house. He, accompanied with Monteagle, entering the cellar, and finding it crammed with wood and coal, made inquiry to whom the fuel belonged ; and he was answered, to Mr Thomas Piercy, one of the gentlemen pensioners to the king. The Lord Monteagle, as soon as he heard Piercy named, believed it was he who had wrote the letter ; upon which suspicions increasing, the king and council ordered the cellar to be searched again that same night by Sir Thomas Knevit, one of the gentlemen of his privy chamber, who, with a retinue, coming to the cellar, met Faux at the door, and seized him. Faux perceiving all was discovered, confessed the whole design, and was only sorry it was prevented, saying, ‘ God would have concealed it, but the devil discovered it.’ In his pockets they found a watch, to know the minute when

the fatal train was to be kindled, together with a tinder-box ; but, upon his examination, he would say no more, but that he was sorry it was not done. The conspirators discovered themselves ; for, finding that the gunpowder was seized, they repaired to Dunsmore ; but being pursued and attacked, some of them died in resistance, and the rest were taken and executed.

### *Time.*

WHATEVER we see reminds us of the lapse of time. The day and night succeed each other, the rotation of the seasons varies the year, the sun rises, attains the meridian, declines and sets ; and the moon every night changes its form.

The day has been considered as an image of the year, and a year as the representative of life. The morning answers to the spring, and the spring to childhood and youth.

The noon corresponds to the summer, and the summer to the strength of manhood ; the evening is an emblem of autumn, and autumn to declining life.

The night, with its silence and darkness, shows the winter, in which all the powers of vegetation are benumbed ; and the winter points out the time when life shall cease with its hopes and pleasures.

If the wheel of life which rolls thus silently along passed uniformly on, we should never mark its approaches to the end of the course. If one hour were like another, if the course of the sun did not show that the day is wasting, days and years would glide along unobserved.

### *Youthful Conduct.*

LET not the season of youth be barren of improvement ; your character is now of your own forming ; your fate is, in some measure, put into your own hands.

Your nature is as yet pliant and soft ; habits have not established their dominion ; prejudices have not pre-occupied your understanding ; the world has not had time to contract and debase your affections. All your powers are more vigorous and free than they will be at any future period.

Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run ; nay, it may determine an everlasting issue. Consider, then, the employment of this important period, as, in a great measure, decisive of your happiness in time and in eternity.

Virtuous youth brings forward accomplished manhood, and such manhood passes into tranquil old age. But when nature is turned out of its course, disorder takes place in the moral, just as in the vegetable world. If the spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit.

### *Bad Company.*

EVIL communications corrupt good manners. This truth is general, and no doubt all people suffer from such communication ; but, above all, the minds of youth will suffer, which are ready to receive any impression.

By keeping bad company, is not meant a casual intercourse with them, on occasion of business or accident, but by seeking their company when we might avoid it—entering into their parties, and making them the companions of our choice.

The danger of keeping bad company arises from our aptness to imitate the manners of others ; from the power of custom ; from our bad inclinations ; and from the pains taken by the bad to corrupt us.

In the boy we discover the kind of persons with whom he has been brought up ; for childhood and

youth naturally adopt the manners of those about them. No wonder, then, that upon the choice of his company depend the hopes of his friends, the purity of his heart, and his future character in life.

### *On Gratitude.*

THERE is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward satisfaction, that the duty is sufficiently rewarded by the performance. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it, for the natural gratification which it affords.

If gratitude is due from man to man, how much more from man to his Maker?—The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived, is the gift of HIM who is the great Author of good, and the Father of mercies.

If gratitude, when exerted towards one another, naturally produces a very pleasing sensation in the mind of a grateful man, it exalts the soul into rapture, when it is employed on this great object of gratitude; on this beneficent Being, who has given us every thing we already possess, and from whom we expect every thing we yet hope to enjoy.

### *Diffidence of our Abilities.*

It is a sure indication of good sense, to be diffident. We then, and not till then, are growing wise, when we begin to discern how weak and unwise we

are. Perfection of understanding in mankind is impossible: he makes the nearest approaches to it, who has the sense to discern, and the humility to acknowledge, its imperfections. Modesty always sits gracefully upon youth; it covers a multitude of faults, and doubles the lustre of every virtue which it seems to hide: the perfections of men being like those flowers which appear more beautiful when their leaves are a little contracted and folded up, than when they are fully blown, and display themselves without any reserve to the view.

Some of us are very fond of knowledge, and are apt to value ourselves upon any proficiency in the sciences. One science, however, of more worth than all the rest, is, the science of living well; which shall remain when "tongues shall cease," and "knowledge shall vanish away." As to new notions, and new doctrines, of which this age is very fruitful, the time will come when we shall have no pleasure in them: nay, the time will come when they shall be exploded, and would have been forgotten, if they had not been preserved in those excellent books which contain a confutation of them; like insects which, preserved for ages in amber, would otherwise soon have returned to the common mass of things. But a firm belief of Christianity, and a practice suitable to it, will support and invigorate the mind to the last; and most of all, at that important hour, which must decide our hopes and apprehensions. The wisdom, which, like our Saviour, cometh from above, will, through his merits, bring us thither. All our other studies and pursuits, however different, ought to be subservient to this grand point, and centre in the pursuit of eternal happiness, by being good in ourselves, and useful to the world.

*Excellence of the Christian Religion.*

Is it bigotry to believe the sublime truths of the Gospel, with full assurance of faith? I glory in such bigotry. I would not part with it for a thousand worlds. I congratulate the man who is possessed of it: for amidst all the vicissitudes and calamities of the present state, that man enjoys an inexhaustible fund of consolation, of which it is not in the power of fortune to deprive him.

There is not a book on earth so favourable to all the kind and all the sublime affections; or so unfriendly to hatred and persecution, to tyranny, injustice, and every sort of malevolence, as the Gospel. It breathes nothing throughout, but mercy, benevolence, and peace.

Poetry is sublime, when it awakens in the mind any great and good affection, as piety or patriotism. This is one of the noblest effects of the art. The Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions. But it is not in this respect only that they are sublime. Of the divine nature they contain the most magnificent descriptions that the soul of man can comprehend. The 104th Psalm, in particular, displays the power and goodness of Providence in creating and preserving the world, and the various tribes of animals in it, with such majestic brevity and beauty as it is in vain to look for in any human composition.

Such of the doctrines of the Gospel as are level to human capacity, appear to be agreeable to the purest truth, and the soundest morality. All the genius and learning of the heathen world; all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of moral duty, and so rational an account of Providence and of man, as are to be found in the New Testament.

Compared, indeed, with this, all other moral and theological wisdom

Loses, discountenanced, and like folly shows.

*Of Christ's Sermon on the Mount.*

WHAT abundant reason have we to thank God, that this large and instructive discourse of our blessed Redeemer, is so particularly recorded by the sacred historian ! Let every one that "hath ears to hear" attend to it : for surely no man ever spoke as our Lord did on this occasion. Let us fix our minds in a posture of humble attention, that we may "receive the law from his mouth."

He opened it with blessings, repeated and most important blessings. But on whom are they pronounced ? and whom are we taught to think the happiest of mankind ? The meek and the humble ; the penitent and the merciful ; the peaceful and the pure ; those that hunger and thirst after righteousness ; those that labour, but faint not, under persecution. Lord ! how different are thy maxims from those of the children of this world ! They call the proud happy ; and admire the gay, the rich, the powerful, and the victorious. But let a vain world take its gaudy trifles, and dress up the foolish creatures that pursue them. May our souls share in that happiness which the Son of God came to recommend and to procure ! May we obtain mercy of the Lord : may we be owned as his children ; enjoy his presence ; and inherit his kingdom ! With these enjoyments, and these hopes, we will cheerfully welcome the lowest, or the most painful circumstances.

Let us be animated to cultivate those amiable virtues which are here recommended to us ; this humility and meekness ; this penitent sense of sin, this ardent desire after righteousness ; this compassion and purity ; this peacefulness and fortitude of soul : and, in

a word, this universal goodness which becomes us, as we sustain the character of "the salt of the earth," and "the light of the world."

Is there not reason to lament, that we answer the character no better? Is there not reason to exclaim with a good man in former times, "Blessed Lord! either these are not thy words, or we are not Christians?" Oh, season our hearts more effectually with thy grace! Pour forth that divine oil on our lamps! Then shall the flame brighten; then shall the ancient honours of thy religion be revived; and multitudes be awakened and animated by the lustre of it, "to glorify our Father in heaven."

### *The Blind Man and the Lame.*

A BLIND man, being stopped in a bad piece of road, met with a lame man, and entreated him to guide him through the difficulty into which he had fallen. How can I do that, replied the lame man, since I am scarcely able to drag myself along? but as you appear to be very strong, if you will carry me, we will seek our fortunes together. It will then be my interest to warn you of any thing which may obstruct your way; your feet shall be my feet, and my eyes yours. With all my heart, returned the blind man; let us render each other our mutual services. So, taking his lame companion on his back, they, by means of their union, travelled on with safety and pleasure.

### *Of Things to be Learned.*

*Kitty.* PRAY, mamma, may I leave off working? I am tired.

*Mamma.* You have done very little, my dear; you know you were to finish all that hem.

*K.* But I had rather write now, mamma, or read, or get my French grammar.

*M.* I know very well what that means, Kitty; you had rather do any thing than what I set you about.

*K.* No, mamma; but you know I can work very well already, and I have a great many more things to learn. There's Miss Rich, that cannot sew half so well as I, and she is learning music and drawing already, besides dancing, and I don't know how many other things. She tells me that they hardly work at all in their school.

*M.* Your tongue runs at a great rate, my dear; but, in the first place, you cannot sew very well; for if you could, you would not have been so long in doing this little piece. Then I hope you will allow, that mammas know better what is proper for their little girls to learn, than they do themselves.

*K.* To be sure, mamma; but as I suppose I must learn all these things some time or other, I thought you would like to have me begin them soon; for I have often heard you say, that children cannot be set too early about what is necessary for them to do.

*M.* That's very true; but all things are not equally necessary to every one; some that are very fit for one, are scarcely proper at all for others.

*K.* Why, mamma?

*M.* Because, my dear, it is the purpose of all education to fit persons for the station in which they are hereafter to live; and you know there are very great differences in that respect, both among men and women.

*K.* Are there? I thought all *ladies* lived alike.

*M.* It is usual to call all well-educated women, who have no occasion to work for their livelihood, *ladies*; but if you will think a little, you must see that they live very differently from each other; for their fathers and husbands are in very different ranks and situations in the world, you know.

*K.* Yes, I know that some are lords, and some are 'squires, and some are clergymen, and some are mer-

chants, and some are doctors, and some are shop-keepers.

*M.* Well; and do you think the wives and daughters of these persons can have just the same things to do, and the same duties to perform? You know how I spend my time. I have to go to market and provide for the family, to look after the servants, to help in taking care of you children, and in teaching you; to see that your clothes are in proper condition, and to assist in making and mending for myself, and you, and your papa. All this is my necessary duty; and besides this, I must go out a-visiting to keep up our acquaintance; this I call partly business, and partly amusement. Then, when I am tired, and have done all that I think necessary, I may amuse myself with reading, or in any other proper way. Now a great many of these employments do not belong to Lady Wealthy, or Mrs Rich, who have house-keepers and governesses, and servants of all kinds, to do every thing for them. It is very proper, therefore, for them to pay more attention to music, drawing, ornamental work, and any other elegant manner of passing their time, and making themselves agreeable.

*K.* And shall I have all the same things to do, mamma, that you have?

*M.* It is impossible, my dear, to foresee what your future station will be; but you have no reason to expect that, if you have a family, you will have fewer duties to perform than I have. This is the way of life for which your education should prepare you; and every thing will be useful and important for you to learn, in proportion as it will make you fit for this.

*K.* But when I am grown a young lady, shall I not have to visit, and go to assemblies and plays, as Misses Wilsons and Misses Johnstons do?

*M.* It is very likely you may enter into some amusement of that sort; but even then you will have

several more serious employments, which will take up a much greater part of your time ; and if you do not perform them properly, you will have no right to partake of the others.

*K.* What will they be, mamma ?

*M.* Why, don't you think it proper that you should assist me in my household affairs a little, as soon as you are able ?

*K.* O yes, mamma, I should be very glad to do that.

*M.* Well, consider what talents will be necessary for that purpose. Will not a good hand at your needle be one of the very first qualities ?

*K.* I believe it will.

*M.* Yes, and not only in assisting *me*, but in making things for *yourself*. You know how we admired Miss Smart's ingenuity when she was with us, in contriving and making so many articles of her dress, for which she must otherwise have gone to the milliner's, which would have cost a great deal of money.

*K.* Yes, she made my pretty bonnet, and she made you a very handsome cap.

*M.* Very true ; she was so clever as not only to furnish herself with these things, but to oblige her friends with some of her work. And I dare say she does a great deal of plain work also for herself and her mother. Well, then, you are convinced of the importance of this business, I hope ?

*K.* Yes, mamma.

*M.* Reading and writing are parts of education so necessary, that I need not say much to you about them.

*K.* O no ; for I love reading dearly.

*M.* I know you do, if you can get entertaining stories to read ; but there are many things also to be read for instruction, which perhaps may not be so pleasant at first.

*K.* But what need is there of so many books of this sort?

*M.* Some are to teach you your duty to your Maker, and your fellow-creatures, of which I hope you are sensible you ought not to be ignorant. Then it is very right to be acquainted with geography; for you remember how poor Miss Blunder was laughed at for saying, that if ever she went to France, it should be *by land*!

*K.* That was because England is an island, and all surrounded with water; was it not?

*M.* Yes, Great Britain, which contains both Scotland and England, is an island. Well, it is very useful to know something of the nature of plants, and animals, and minerals, because we are always using them. Something, too, of the heavenly bodies, is very proper to be known, that we may admire the power and wisdom of God in creating them, and not make foolish mistakes, when their motions and properties are the subject of conversation. The knowledge of history, too, is very important, especially that of our own country; and, in short, every thing that makes part of the discourse of rational and well-educated people, ought, in some degree, to be studied by every one who has proper opportunities.

*K.* Yes, I like some of those things very well. But pray, mamma, what do I learn French for? Am I ever to live in France?

*M.* Probably not, my dear; but there are a great many books written in French that are very well worth reading; and it may now and then happen, that you may be in company with foreigners who cannot speak English; and as they almost all talk French, you may be able to converse with them in that language.

*K.* Yes, I remember there was a gentleman here

that came from Germany, I think, and he could hardly talk a word of English, but papa and you could talk to him in French; and I wished very much to be able to understand what you were saying, for I believe part of it was about me.

*M.* It was. Well then you see the use of French. But I cannot say this is a *necessary* part of knowledge to young women in general; only it is well worth acquiring, if a person has leisure and opportunity. I will tell you, however, what is quite necessary for one in your station; that is, to write a good hand, and to understand arithmetic well.

*K.* I should like to write well, because then I should send letters to my friends when I pleased; and it would not be such a scrawl as our maid Betty writes, that I dare say her friends could hardly make it out.

*M.* She had not the advantage of learning when young; for you know she taught herself since she came to us, which was a very sensible thing of her, and I suppose she will improve. Well, but arithmetic is almost as necessary as writing; for how could I cast up all the market-bills, and tradesmen's accounts, and keep my house-books, without it?

*K.* And what is the use of that, mamma?

*M.* It is of use to prevent our being overcharged in any thing, to know exactly how much we spend, whether or not we are exceeding our income, and in what articles we ought to be more saving. Without keeping accounts, the richest man might soon come to be ruined, before he knew that his affairs were going wrong.

*K.* But do women always keep accounts? I thought that was generally the business of the men.

*M.* It is their business to keep the accounts belonging to their trade, or profession, or estate; but it is the business of their wives to keep all the household accounts; and a woman almost in any rank,

unless, perhaps, some of the highest of all, is to blame if she does not take upon her this necessary office. I remember a remarkable instance of the benefit which a young lady derived from an attention to this point. An eminent merchant in London failed for a great sum.

*K.* What does that mean, mamma?

*M.* That he owed a great deal more than he could pay. His creditors (that is, those to whom he was indebted), on examining his accounts, found great deficiencies which they could not make out; for he had kept his books very irregularly, and had omitted to put down many things that he had bought and sold. They suspected, therefore, that great waste had been made in the family expenses; and they were the more suspicious of this, as a daughter, who was a very genteel young lady, was his housekeeper, his wife being dead. She was told of this; upon which, when the creditors were all met, she sent them her house-books for their examination. They were all written in a very fair hand, and every single article was entered with the greatest regularity, and the sums were all cast up with perfect exactness. The gentlemen were so highly pleased with the proof of the young lady's ability, that they all agreed to make her a handsome present out of the effects; and one of the richest of them, who was in want of a wife, soon after paid his addresses to her, and married her.

*K.* That was very lucky; for I suppose she took care of her poor father when she was rich. But I shall have nothing of that sort to do for a great while.

*M.* No; but young women should keep their own accounts of clothes and pocket-money, and other expenses, as I intend you shall do when you grow up.

*K.* Am I not to learn dancing, and music, and drawing too, mamma?

*M.* Dancing you shall certainly learn pretty soon, because it is not only an agreeable accomplishment in itself, but is useful in forming the body to ease and

elegance in all its motions. As to the other two, they are merely ornamental accomplishments, which, though a woman of middling station may be admired for possessing, yet she will never be censured for being without. The propriety of attempting to acquire them must depend on natural genius for them, and upon leisure and other accidental circumstances. For some they are too expensive, and many are unable to make such progress in them as will repay the pains of beginning. It is soon enough, however, for us to think about these things, and at any rate they are not to come in till you have made a very good proficiency in what is useful and necessary. But I see you have now finished what I set you about, so you shall take a walk with me into the market-place, where I have two or three things to buy.

*K.* Shall we not call at the bookseller's, to inquire for those new books that Miss Reader was talking about?

*M.* Perhaps we may. Now lay up your work neatly, and get on your hat and tippet.

### *The American Indian.*

AN American Indian one day rose early and prepared for the chase. I go to the wood, said he to his wife; I kill the deer, and return to thee when the sun sets behind the mountain. He repaired to the wood, and traversed it for a long time without success: towards the evening, however, he had the good fortune to start a deer. He quickly levelled his gun and fired. The deer fell down wounded, but not mortally: it sprung up, and bounded away. The Indian pursued, and kept sight of the animal; but he was unable to overtake it. In this manner he continued the chase till it quitted the wood, and entered an open country; here it took a sudden turn round a hill, and disappeared. The Indian followed

the same track, in hopes of again seeing it, but he was disappointed, for no deer was in view. Ardent in the pursuit, and fearful of losing his prey, he searched all around, flew from hill to hill, scoured the plains, but all in vain.

Overcome with fatigue and vexation, he sat down on the ground, and reflected on his loss. When he wounded the stag, he flattered himself that it would become an easy prey; and during the chase, the hope of sharing it with his friends at the social feast, gave him vigour and animation. He felt the force of disappointment. His mind was for some time so much occupied with his loss, that he never once reflected that he was in a part of the country to which his hunting excursions had never led him before, nor did he observe that day was fast closing. At length, however, he was roused from his revery by the screaming of birds that were retiring from a plain to take up their nightly residence in a forest. He started to his feet, and surveying the country, and seeing the sun half set below the horizon, he became sensible of his situation. To remain where he was would be highly dangerous; besides, his provisions were consumed, and he began to feel the keen importunity of hunger.

He determined to direct his course homewards, and though he had but little expectation of gaining his own cabin that night, he hoped to meet with some hospitable mansion where he might find accommodation for the night. Encouraged by this hope, he proceeded forward; but he had not gone far before night involved him in darkness, and he entangled himself in a morass at the imminent hazard of his life. From this perilous situation he happily extricated himself, though not without extreme difficulty; and no sooner did he arrive at a place of safety, than he threw himself upon the ground, undetermined what course to pursue.

A house, the property of a farmer, stood on the skirts of a plantation, not far from the spot where the hunter lay. From one of its windows issued a light, which the Indian accidentally perceived, as he cast his hopeless eye around him. He quitted his station, and keeping the house in view, he pressed towards it, not doubting but that he should receive a welcome reception from its inhabitants. With great difficulty he reached it, and entered without ceremony. The call of hunger was loud, and he asked for a little bread; but, greatly to his surprise, his request was sternly refused. His condition made him eloquent. In vivid colours he painted the risk he had run, and the cruel death that awaited him, if relief was not granted; he used every argument his ingenuity could suggest; but the farmer remained inexorable, nay, he seized a gun, and in a menacing attitude, told the Indian that he would shoot him, if he did not instantly depart. The hunter retired; to remonstrate was in vain, and to employ force would only bring destruction upon himself. Roused with indignation, he left the inhuman farmer, and made for the plantation, which he soon gained, and threw himself down at the foot of a tall pine. His manly heart was yielding to grief, when he heard a rustling noise directly above his head. It proceeded from two large fowls which were nestling in the branches. He cautiously charged his gun, and brought one of them down. He snatched it up, and penetrated into the interior of the plantation, in order to elude the farmer, in case he heard the report, and should come in quest of him. The Indian kindled a fire, roasted the fowl; and, after making a hearty meal, he slept soundly till the morning. Next day, without any accident, he arrived at his cabin.

About two months after this period, the farmer had business that demanded his presence in a distant part of the country, and on his return home he lost

his way in a wood. The Indian, who was out hunting, accidentally met him, and instantly recognised the inhospitable farmer. An emotion of resentment rose in his breast ; but this was suddenly suppressed, by the reflection, that it would be base to take advantage of an unarmed man. The farmer did not know him, and, accosting him, desired that he would have the goodness to direct him to the road which led to the plantation. The Indian with mildness replied, that it would be unsafe for him to attempt to travel thither that day ; but if he would go home with him, and remain all night, he should be welcome to such accommodation as his hut could afford. The farmer was persuaded to accept this invitation, not more from the urgent need he had of rest and refreshment, than from the frank manner in which it was delivered. He accompanied the Indian to his cabin, and during his stay, which was all night, the farmer experienced every mark of genuine hospitality.

Next morning, previous to his departure, he offered to make compensation for the kindness of his host. The Indian, however, would take no reward, saying, that he found sufficient pleasure in the consideration, that he had sheltered a man, who, most probably, without his assistance, would have perished in the woods. And, besides declining the acceptance of any gratuity, he insisted on attending him part of his journey.

After walking a few miles, they came to the top of a high mountain, whence they had a view of the farmer's plantation. Here the Indian suddenly stopped, and addressed his fellow-traveller, Dost thou remember me ? Two moons ago, spent with hunger and fatigue, I crawled to thy door. The farmer, who by this time knew him, felt compunction, and was about to apologize for his conduct ; but the Indian interrupted him, and continued : I asked a little bread ; thou didst deny it. I told thee that the an-

gel of death was at my heels; thou still didst deny it. I then besought it in the name of thy God; thou didst take up a gun. Thy countenance was terrible. I saw it. I left thy presence. I left thy house. I turned upon my foot, and said, Lo there lives the white man, the foe of the stranger! Dost thou now fear that I shall lift up my arm against thee? Fear not; see, yonder is thy home; go and be joyful with thy wife and children; but remember never to send the hungry from thy door, for thou knowest not what may happen to thyself.

### *The Sloth and the Beaver.*

THE Sloth is an animal of South America, and is so ill formed for motion, that a few paces are often the journey of a week; he is so indisposed to move, that he never changes his place, but when impelled by the severest stings of hunger. He lives upon the leaves, fruit, and flowers of trees, and often on the bark itself, when nothing besides is left for his subsistence. As a large quantity of food is necessary for his support, he generally strips a tree of all its verdure in less than a fortnight; and, being then destitute of food, he drops down, like a lifeless mass, from the branches to the ground. After remaining torpid for some time, from the shock received by the fall, he prepares for a journey to some neighbouring tree, to which he crawls with a motion almost imperceptible. At length arrived, he ascends the trunk, and devours with famished appetite whatever the branches afford. By consuming the bark, he soon destroys the life of the tree; and thus the source is lost from which his sustenance is derived.—Such is the miserable state of this slothful animal. How different are the comforts and enjoyments of the industrious Beaver! This creature is found in the northern parts of America; and is about two feet long and

one foot high. The figure of it somewhat resembles that of a rat. In the months of June and July, the beavers assemble, and form a society, which generally consists of more than two hundred. They always fix their abode by the side of a lake or river; and, in order to make a dead water above and below, they erect, with incredible labour, a dam, or pier, perhaps fourscore or a hundred feet long, and ten or twelve feet thick at the base. When this dike is completed, they build their several apartments, which are divided into three stories. The first is beneath the level of the mole, and is for the most part full of water. The walls of their habitations are perpendicular, and about two feet thick. If any wood project from them, they cut it off with their teeth, which are more serviceable than saws; and by the help of their tails they plaster all their works with a kind of mortar, which they prepare of dry grass and clay mixed together. In August or September, they begin to lay up their stores of food; which consists of the wood of the birch, the plane, and of some other trees. Thus they pass the gloomy winter in ease and plenty. These two American animals, contrasted with each other, afford a most striking picture of the blessings of industry, and the penury and wretchedness of sloth.

*Charlotte and Olivia.*

*Olivia.* TELL me what story you have been reading now, Charlotte, and we'll see what we are to learn from that.

*Charlotte.* I was reading in the 2d book of Kings, chapter II., about the children that mocked the prophet Elisha, and how two she-bears came out of the wood and tore forty-two of them to pieces.

*Olivia.* That is a very remarkable story indeed: what did you think when you read it?

*Charlotte.* I thought they were very wicked chil-

dren ; and God showed how angry he was with them, by letting the bears kill them.

*Olivia.* That was a very good thought. You remember what they said, don't you ?

*Charlotte.* Yes, " Go up, thou baldhead, Go up, thou baldhead."

*Olivia.* Well ! and what made it so wicked in them to say so ? for 'tis to be thought 'twas true that the prophet was bald.

*Charlotte.* I suppose 'twas because they spake it to deride and jeer him ; did they not ?

*Olivia.* Yes, to be sure they did. They could not think what to say to express their scorn and contempt of this holy man, and so jeered him on account of a natural defect. And sure this should be a caution to all children (who are but too prone to this evil), never to express their contempt of others, by mentioning any natural or accidental infirmity or defect.

*Charlotte.* I did not think of this use of the story before ; but, as you say, 'tis indeed a very common thing, when we would show our anger against any, to call them crooked, hump-backed, bald-pated, one-eyed, or whatever other imperfection they may have ; which this story convinceth me is very wrong.

*Olivia.* It is indeed ; and, as my papa told me when I read it to him, I should consider that 'tis both foolish and wicked. 'Tis very silly to reflect on any one for what he can't help ; and 'tis very wicked, as 'tis indeed reflecting on God himself, who made us all, and, for wise reasons, permitted those defects in nature, or suffered those accidents to befall them by which they came. And the dreadful lot of those children, methinks, should be enough to check us, whenever we find any inclination so much as to entertain a thought of this nature ; much rather ought we to turn our minds to thankfulness and praise to our gracious God, who has formed us so perfect, and

preserved us from being maimed or deformed by such disasters.

### *Profane Swearing.*

Of all the vicious habits to which children are liable, in common with those of more advanced years, that of profane swearing is, at once, one of the most impious and daring—the most low and degrading—the most senseless and inexcusable. Yet, in walking our streets, how often, alas! are our ears assailed with this most profane and disgusting language. How often do we hear the children of Christian parents, with the most careless levity, introducing into their ordinary conversation that great and awful name, which the Jew and the Mahometan never venture to pronounce without the most scrupulous veneration; appealing to it in testimony of the truth of the most insignificant assertions, and, whenever they are out of humour, invoking the most horrid imprecations either upon their own heads, or upon the heads of those who may have happened to give them the most trifling or imaginary ground of offence. Surely a single moment's reflection ought to be sufficient to convince even the youngest, and most thoughtless and inconsiderate offender of this description, of the heavy guilt, as well as extreme folly, of such conduct. It is a vice obviously directed against the Majesty of Heaven itself—against that High and Holy Being, who hath himself given us his most positive commandment to swear not at all, neither by heaven, neither by the earth, neither by any other oath; and hath at the same time given us his most solemn warning, that he will not hold him guiltless who taketh his name in vain, and that for every idle word which we shall speak, he will call us into judgment. And, while the language in question is thus highly offensive to God, it is, at the same time, most dis-

gusting to every well-regulated mind, and can give satisfaction to no human being whatever. Those even, who, themselves, are addicted to this most degrading vice, are not always the last to feel horror and disgust, when they hear the same or similar language in the lips of an associate. It is language, accordingly, which cannot now be tolerated in any polite society. It is the habitual language only of the profligate and abandoned—the language of those lawless bands who set God and man alike at defiance—the language, finally, which imagination has ever figured to itself as belonging to those degraded and unhappy spirits, whose blasphemous contempt of the authority of Heaven has consigned them to the dire mansions of despair. If such be the black character of this vice, what, on the other hand, is the temptation which it holds out to any one, to induce him to become or to continue its slave? If it be alike odious in the sight of God and man, what is the countervailing pleasure, or profit, which it yields to its degraded votary? This is a question to which it will not be easy for the most practised proficient in profanity to return any answer. It is, in truth, one of the most unaccountable circumstances connected with this once prevailing (but now, happily, every day decreasing) vice, that it is utterly destitute of temptation or inducement of any description whatever. In many it is a habit acquired from evil company in early youth, which has grown with their growth, and strengthened with their strength. Let this be an additional inducement to children to be ever upon their guard against the first inroads of this pernicious habit, which, when it has acquired the ascendancy, they may not, in mature years, find it easy to shake off, even when beheld in all its hideous deformity.\*

\* This piece, as original, is borrowed from the *National School Collection*.

*Derbyshire Caverns.*

THE young party rose the next morning with high expectations of entertainment, from the examination of a chain of caverns that is situated at the foot of a vast range of rocks, thrown up naturally on the side of a steep mountain, upon which stands an old castle, said to have been built in the time of Edward the Black Prince. The entrance is very spacious, and forms a circular arch, opening, to the astonishment of the beholder, into a grey, sparry rock of limestone. Here they were met by the guide, who gains a livelihood by conducting strangers into the recesses of the cavern. They followed their conductor into the outer porch. At first the light was pretty strong, but every step they advanced the gloom increased. The melancholy twilight of this vast vault is enlivened by two manufactories that are carried on within the place. The busy scene, so unexpected, was very pleasing, especially to Louisa, whose little heart began to flutter as she entered these dreary regions. On one side were the young girls belonging to the inkle manufactory, turning the wheels, winding thread, and amusing their companions with cheerful songs; whilst the rope-makers opposite to them were spinning cords, and twisting cables, or forming them into coils. She was not less surprised at observing two houses in this subterranean apartment, entirely separate from the rock, with roofs, chimneys, doors, and windows, and inhabited by several families. The young girls surrounded them in groups, some offering to show them the manufactories, others presenting pieces of spar found in the cavern, in hopes they would purchase some. Mrs Middleton, after satisfying them with a little money, took each of her daughters by the hand, and kept close behind Mr Franklin and the boys, who followed the steps of the

guide. After he had furnished each of the company with a lighted flambeau, he opened the door that led to a subterraneous gallery at the bottom of the grand vestibule, as it may be called. For some time curiosity overcame fear, and they proceeded with firm steps (though the projections of the rocks hung so low in many places that they could not walk upright), except now and then that Louisa silently squeezed her mother's hand. They advanced, sometimes stooping, sometimes erect, a hundred and forty feet, without complaint, till they reached the banks of a small rivulet, with a skiff floating upon it, ready to carry them to the other side: it was not very deep, but wholly enclosed in the solid rock, it stretched so far under the low vault, that they could not see an end of it. Here the guide stopped, and told them, that the caverns beyond this rivulet exceeded, in wonder and beauty, any thing that imagination could suggest; but that it was impossible to see them, unless they would submit to be ferried over, one at a time, stretched out at length on some clean straw, in the little boat they saw on the water. Catherine hesitated; Louisa entreated to go back; but Arthur, always fearless, jumped into the boat, and laid himself flat upon his back. The guide then stepped into the water, and pushed forward the little bark with one hand, while he held the torch in the other. The rest followed by turns, till none were left but Mrs Middleton and Louisa, who, persuaded by her mother that there was no cause for fear, and encouraged by the example of her companions, summoned courage to enter the boat. On landing, they found themselves in a cavern of vast extent, arched over with the solid rock at a prodigious height. At the further end of this huge cave was another water to cross; but they were grown bolder by habit, and went over without difficulty. This likewise led to a cavern of great magnitude; at its entrance a pile of rock pro-

jects; water continually trickles away slowly from the top, and leaves a sediment of a stony nature. Persevering in their subterranean journey, they advanced beyond this to another cavern, called the Chancel. The vaults here are very lofty; and in the sides of the rock are hollow places, that, with the aid of a little fancy, may be conceived to represent Gothic windows and doors. Large sparry icicles, some as clear as crystal, hang from the roof upon the crags that project, and look like the drapery of curtains. The rocky floor is as smooth as a pavement, which, with the reflection of the torches, the gloomy solemnity of the place, and the chill damp, produced an inexpressible awe on every mind. Whilst their attention was steadfastly fixed on the objects before them, they were struck, on a sudden, with harmonious sounds, that seemed to echo from the lofty roof. Every eye was in an instant turned towards the place whence the melody proceeded, when they beheld, in a niche at the other end, about forty-eight feet from the bottom, five figures in white garments, immovable as statues, holding a torch in each hand, and singing an air adapted to the occasion. These female choristers, they afterwards found, had been placed in that situation by the contrivance of the guide, to produce an extraordinary effect upon the spectators. The soothing effects of the music gave them fresh spirits, and they advanced cheerfully still further to several smaller caverns, which are intersected by the windings of a pretty large stream, whose gentle murmurs added to the general air of melancholy solemnity. Having advanced to the shores of a small river, which, from the depth of the rocks that hung over it, could not be passed, they were obliged to turn back, and retrace the same recesses of this hollow mountain that led them thither.

## POETRY.

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### *A Hymn.*

THOU didst, O mighty God, exist  
 Ere time began its race,  
 Before the ample elements  
 Fill'd up the voids of space.  
 Before the ponderous earthly globe  
 In fluid air was stay'd,  
 Before the ocean's mighty springs  
 Their liquid stores display'd ;

Ere through the gloom of ancient night  
 The streaks of light appear'd ;  
 Before the high celestial arch,  
 Or starry poles were rear'd ;  
 Before the loud melodious spheres,  
 Their tuneful round begun,  
 Before the shining roads of heaven  
 Were measur'd by the sun ;

Ere through the empyrean courts  
 One hallelujah rung,  
 Or to their harps the sons of light  
 Ecstatic anthems sung ;  
 Ere men ador'd, or angels knew,  
 Or prais'd thy wondrous name ;—  
 Thy bliss (O sacred Spring of life !)  
 And glory was the same.

And when the pillars of the world  
 With sudden ruin break,

And all this vast and goodly frame  
 Sinks in the mighty wreck ;  
 When from her orb the moon shall start,  
 The astonish'd sun roll back,  
 While all the trembling starry lamps  
 Their ancient course forsake ;

For ever permanent and fix'd,  
 From agitation free,  
 Unchang'd in everlasting years  
 Shall thy existence be.

*The Universal Prayer.*

FATHER of all, in every age,  
 In every clime ador'd,  
 By saint, by savage, and by sage,  
 Jehovah, Jove, or Lord !

Thou great First Cause, least understood,  
 Who all my sense confin'd  
 To know but this, that thou art good,  
 And that myself am blind ;

Yet gave me in this dark estate  
 To see the good from ill ;  
 And binding Nature fast in Fate,  
 Left free the human will.

What Conscience dictates to be done,  
 Or warns me not to do,  
 This, teach me more than hell to shun,  
 That, more than Heav'n pursue.

What blessings thy free bounty gives,  
 Let me not cast away ;  
 For God is paid when Man receives ;  
 To enjoy is to obey.

Yet not to earth's contracted span  
 Thy goodness let me bound,  
 Or think thee Lord alone of Man,  
 When thousand worlds are round :

Let not this weak unknowing hand  
 Presume thy bolts to throw,  
 And deal damnation round the land,  
 On each I judge thy foe.

If I am right, thy grace impart,  
 Still in the right to stay;  
 If I am wrong, O teach my heart  
 To find that better way.

Save me alike from foolish pride,  
 Or impious discontent,  
 At aught thy wisdom has denied,  
 Or aught thy goodness lent.

Teach me to feel another's wo,  
 To hide the fault I see;  
 That mercy I to others show,  
 That mercy show to me.

Mean though I am, not wholly so,  
 Since quicken'd by thy breath;  
 O lead me wheresoe'er I go,  
 Through this day's life or death.

This day be bread and peace my lot;  
 All else beneath the sun,  
 Thou knowest if best bestow'd or not,  
 And let thy will be done.

To thee, whose temple is all space,  
 Whose altar, earth, sea, skies!  
 One chorus let all being raise!  
 All nature's incense rise!

*The Messiah.*

YE nymphs of Solyma! begin the song,  
 To heavenly themes sublimer strains belong.  
 The mossy fountains and the sylvan shades,  
 The dreams of Pindus, and the Aëonian maids,

Delight no more—O thou, my voice inspire,  
 Who touch'd Isaiah's hallow'd lips with fire !  
 Rapp'd into future times the bard begun,  
 A Virgin shall conceive, a Virgin bear a son !  
 From Jesse's root behold a Branch arise,  
 Whose sacred flower with fragrance fills the skies :  
 The ethereal Spirit o'er its leaves shall move,  
 And on its top descends the Mystic Dove.  
 Ye heavens ! from high the dewy nectar pour,  
 And in soft silence shed the kindly shower !  
 The sick and weak the healing Plant shall aid ;  
 From storms a shelter, and from heat a shade.  
 All crimes shall cease, and ancient fraud shall fail,  
 Returning justice lift aloft her scale ;  
 Peace o'er the world her olive wand extend,  
 And white-rob'd Innocence from heaven descend.  
 Swift fly the years, and rise the expected morn !  
 O, spring to light, auspicious Babe be born !  
 See ! nature hastes her earliest wreaths to bring,  
 With all the incense of the breathing spring !  
 See lofty Lebanon his head advance !  
 See nodding forests in the mountains dance !  
 See spicy clouds from lowly Sharon rise ;  
 And Carmel's flowery top perfume the skies.  
 Hark ! a glad voice the lonely desert cheers ;  
 Prepare the way ! a God, a God appears !  
 A God, a God ! the vocal hills reply,  
 The rocks proclaim the approaching Deity.  
 Lo ! earth receives him from the bending skies !  
 Sink down ye mountains, and ye valleys rise !  
 With heads declin'd, ye cedars homage pay !  
 Be smooth ye rocks, ye rapid floods give way !  
 The Saviour comes ! by ancient bards foretold,  
 Hear him, ye deaf ! and all ye blind, behold !  
 He from thick films shall purge the visual ray,  
 And on the sightless eyeball pour the day.  
 'Tis he th' obstructed paths of sound shall clear,  
 And bid new music charm th' unfolding ear :

The dumb shall sing, the lame his crutch forego,  
 And leap exulting like the bounding roe :  
 No sigh, no murmur the wide world shall hear ;  
 From every face he wipes off every tear.  
 In adamant chains shall death be bound,  
 And hell's grim tyrant feel th' eternal wound.  
 As the good shepherd tends his fleecy care,  
 Seeks freshest pastures and the purest air ;  
 Explores the lost, the wandering sheep directs,  
 By day o'ersees them, and by night protects ;  
 The tender lambs he raises in his arms,  
 Feeds from his hand and in his bosom warms ;  
 Thus shall mankind his guardian care engage,  
 The promis'd father of the future age.  
 No more shall nation against nation rise,  
 Nor ardent warriors meet with hateful eyes :  
 Nor fields with gleaming steel be cover'd o'er,  
 The brazen trumpets kindle rage no more ;  
 But useless lances into scythes shall bend,  
 And the broad falchion in a ploughshare end.  
 Then palaces shall rise ; the joyful son  
 Shall finish what his short-liv'd sire begun ;  
 Their vines a shadow to their race shall yield,  
 And the same hand that sow'd shall reap the field.  
 The swain in barren deserts with surprise  
 Sees lilies spring, and sudden verdure rise,  
 And starts amidst the thirsty wilds, to hear  
 New falls of water murmuring in his ear.  
 On rifted rocks, the dragons' late abodes,  
 The green reed trembles, and the bulrush nods ;  
 Waste sandy valleys, once perplex'd with thorn,  
 The spiry fir and shapely box adorn ;  
 To leafless shrubs the flowering palms succeed,  
 And odorous myrtle to the noisome weed.  
 The lambs with wolves shall graze the verdant mead,  
 And boys in flowery bands the tiger lead ;  
 The steer and lion at one crib shall meet,  
 And harmless serpents lick the pilgrim's feet.

The smiling infant in his hand shall take  
 The crested basilisk and speckl'd snake,  
 Pleas'd, the green lustre of the scales survey,  
 And with their forky tongue shall innocently play.  
 Rise, crown'd with light, imperial Salem, rise!  
 Exalt thy towery head, and lift thy eyes!  
 See! a long race thy spacious courts adorn;  
 See! future sons and daughters, yet unborn,  
 In crowding ranks, on every side arise,  
 Demanding life, impatient for the skies!  
 See! barbarous nations at thy gates attend,  
 Walk in thy light, and in thy temple bend:  
 See! thy bright altars throng'd with prostrate kings,  
 And heap'd with products of Sabæan springs!  
 For thee Idume's spicy forests blow,  
 And seeds of gold in Ophir's mountains glow;  
 See! heaven its sparkling portals wide display,  
 And break upon thee in a flood of day!  
 No more the rising sun shall gild the morn,  
 Nor evening Cynthia fill her silver horn,  
 But lost, dissolv'd in thy superior rays,  
 One tide of glory, one unclouded blaze,  
 O'erflow thy courts; the LIGHT HIMSELF shall shine  
 Reveal'd, and God's eternal day be thine!  
 The seas shall waste, the skies in smoke decay,  
 Rocks fall to dust, and mountains melt away:  
 But fix'd his word, his saving power remains;  
 Thy realm for ever lasts, thy own Messiah reigns.

*A Paraphrase on the latter Part of the 6th Chapter  
 of St Matthew.*

WHEN my breast labours with oppressive care,  
 And o'er my cheek descends the falling tear;  
 While all my warring passions are at strife,  
 Oh! let me listen to the words of life!  
 Raptures deep-felt his doctrine did impart,  
 And thus he rais'd from earth the drooping heart.

" Think not, when all your scanty stores afford,  
 Is spread at once upon the sparing board ;  
 Think not, when worn the homely robe appears,  
 While on the roof the howling tempest bears ;  
 What farther shall this feeble life sustain,  
 And what shall clothe these shivering limbs again.  
 Say, does not life its nourishment exceed,  
 And the fair body its investing weed ?  
 Behold ! and look away your low despair—  
 See the light tenants of the barren air :  
 To them nor stores, nor granaries, belong ;  
 Nought, but the woodland, and the pleasing song ;  
 Yet, your kind heavenly Father bends his eye  
 On the least wing that flits along the sky.  
 To him they sing when spring renews the plain ;  
 To him they cry, in winter's pinching reign ;  
 Nor is their music, nor their plaint in vain :  
 He hears the gay and the distressful call,  
 And with unsparing bounty fills them all."

" Observe the rising lily's snowy grace ;  
 Observe the various vegetable race ;  
 They neither toil nor spin, but careless grow ;  
 Yet see how warm they blush ! how bright they glow !  
 What regal vestments can with them compare !  
 What king so shining ! or what queen so fair !"

" If, ceaseless thus, the fowls of heaven he feeds ;  
 If o'er the fields such lucid robes he spreads ;  
 Will he not care for you, ye faithless, say ?  
 Is he unwise ? or are ye less than they ?"

### *The Cuckoo.*

HAIL, beauteous stranger of the grove !  
 Thou messenger of spring !  
 Now Heaven repairs thy rural seat,  
 And woods thy welcome sing.  
 What time the daisy decks the green  
 Thy certain voice we hear ;

Hast thou a star to guide thy path,  
 Or mark the rolling year?  
 Delightful visitant ! with thee  
 I hail the time of flowers,  
 And hear the sound of music sweet  
 From birds among the bowers.  
 The school-boy, wandering through the wood  
 To pull the primrose gay,  
 Starts ! thy curious voice to hear,  
 And imitates thy lay.  
 What time the pea puts on the bloom,  
 Thou fliest the vocal vale,  
 An annual guest, in other lands  
 Another spring to hail.  
 Sweet bird ! thy bower is ever green,  
 Thy sky is ever clear ;  
 Thou hast no sorrow in thy song,  
 No winter in thy year !  
 O ! could I fly, I'd fly with thee ;  
 We'd make, with joyful wing,  
 Our annual visit o'er the globe,  
 Companions of the spring.

*My Mother.*

Who fed me from her gentle breast,  
 And hush'd me in her arms to rest,  
 And on my cheek her bosom press'd ?

My mother.

When sleep forsook my open eye,  
 Who was it sung sweet lullaby,  
 And rock'd me that I should not cry ?

My mother.

Who sat and watch'd my infant head,  
 When sleeping in my cradle bed,  
 And tears of sweet affection shed ?

My mother.

When pain and sickness made me cry,  
 Who gaz'd upon my heavy eye,  
 And wept for fear that I should die?

My mother.

Who ran to help me when I fell,  
 And would some pretty story tell,  
 Or kiss the part to make it well?

My mother.

Who taught my infant lips to pray,  
 To love God's holy word and day,  
 And walk in wisdom's pleasant way?

My mother.

And can I ever cease to be  
 Affectionate and kind to thee,  
 Who wast so very kind to me,

My mother?

O no! the thought I cannot bear;  
 And, if God please my life to spare,  
 I hope I shall reward thy care,

My mother.

When thou art feeble, old and grey,  
 My healthy arm shall be thy stay;  
 And I will sooth thy pains away,

My mother.

And when I see thee hang thy head,  
 'Twill be my turn to watch thy bed,  
 And tears of sweet affection shed,

My mother.

### *The Cameleon.*

Two travellers of a certain cast,  
 As o'er Arabia's wilds they pass'd,  
 And, on their way, in friendly chat,  
 Now talk'd of this, and then of that;

Discours'd awhile, 'mongst other matter,  
Of the Cameleon's form and nature:—

“A stranger animal,” cries one,  
“Sure never liv'd beneath the sun :  
“A lizard's body, lean and long ;  
“A fish's head ; a serpent's tongue :  
“Its foot with triple claw disjoin'd,  
“And what a length of tail behind !  
“How slow its pace ! and then its hue,  
“Who ever saw so fine a blue ?”

“Hold there,” the other quick replies :  
“'Tis green—I saw it with these eyes,  
“As late with open mouth it lay,  
“And warm'd it in the sunny ray ;  
“Stretch'd at its ease, the beast I view'd,  
“And saw it eat the air for food.”

“I've seen it, sir, as well as you ;  
“And must again affirm it blue :  
“At leisure I the beast survey'd,  
“Extended in the cooling shade.”

“'Tis green, 'tis green, sir, I assure ye.”  
“Green !” cries the other in a fury :  
“Why, sir, d'ye think I've lost my eyes ?”  
“'Twere no great loss,” the friend replies ;  
“For if they always serve you thus,  
“You'll find them but of little use.”

So high at last the contest rose,  
From words they almost came to blows ;  
When luckily came by a third—  
To him the question they referr'd ;  
And begg'd he'd tell them, if he knew,  
Whether the thing was green or blue ?

“Sirs,” cries the umpire, “cease your pother—  
“The creature's neither one nor t'other :—  
“I caught the animal last night,  
“And view'd it o'er by candle light :

" I mark'd it well ; 'twas black as jet :  
 " You stare ! but, sirs, I've got it yet,  
 " And can produce it."—" Pray, sir, do ;  
 " I'll lay my life the thing is blue :"  
 " And I'll engage, that when you've seen  
 " The reptile, you'll pronounce him green."  
 " Well, then, at once to ease the doubt,"  
     Replies the man, " I'll turn him out ;  
 " And when before your eyes I've set him,  
 " If you don't find him black, I'll eat him."  
     He said, then full before their sight  
     Produced the beast, and lo—'twas white !  
     Both stared ; the man look'd wondrous wise :  
 " My children," the cameleon cries,  
     (Then first the creature found a tongue,)  
 " You all are right, and all are wrong :  
 " When next you talk of what you view,  
 " Think others see as well as you ;  
 " Nor wonder, if you find, that none  
 " Prefers your eyesight to his own."

*The Youth and the Philosopher.*

A GRECIAN youth of talents rare,  
 Whom Plato's philosophic care  
 Had form'd for virtue's nobler view,  
 By precept and example too,  
 Would often boast his matchless skill,  
 To curb the steed, and guide the wheel ;  
 And as he pass'd the gazing throng,  
 With graceful ease, and smack'd the thong,  
 The idiot-wonder they express'd,  
 Was praise and transport to his breast.  
 At length, quite vain, he needs would show  
 His master what his art could do ;  
 And bade his slaves the chariot lead  
 To Academus' sacred shade.

The trembling grove confess'd its fright,  
 The wood-nymphs started at the sight;  
 The muses dropp'd the learned lyre,  
 And to their inmost shades retire.  
 Howe'er, the youth, with forward air,  
 Bows to the sage, and mounts the car.  
 The lash resounds, the coursers spring,  
 The chariot marks the rolling ring;  
 And gathering crowds, with eager eyes,  
 And shouts, pursue him as he flies.

Triumphant to the goal return'd,  
 With nobler thirst his bosom burn'd;  
 And now along the indented plain  
 The self-same track he marks again,  
 Pursues with care the nice design,  
 Nor ever deviates from the line.  
 Amazement seiz'd the circling crowd;  
 The youths with emulation glow'd;  
 Ev'n bearded sages hail'd the boy;  
 And all but Plato gaz'd with joy.  
 For he, deep-judging sage, beheld  
 With pain the triumphs of the field;  
 And when the charioteer drew nigh,  
 And, flush'd with hope, had caught his eye,  
 "Alas! unhappy youth," he cry'd,  
 "Expect no praise from me," (and sigh'd.)  
 "With indignation I survey  
 Such skill and judgement thrown away:  
 The time profusely squander'd there,  
 On vulgar arts beneath thy care,  
 If well employ'd, at less expense,  
 Had taught thee honour, virtue, sense;  
 And rais'd thee from a coachman's fate  
 To govern men, and guide the state."

## MISCELLANY.

*The Arabic and Roman Manner of Numbering.*

Arabic.	Roman.	Arabic.	Roman.	Arabic.	Roman.	Arabic.	Roman.
1.	I.	11.	XI.	10.	X.	100.	C.
2.	II.	12.	XII.	20.	XX.	200.	CC.
3.	III.	13.	XIII.	30.	XXX.	300.	CCC.
4.	IV.	14.	XIV.	40.	XL.	400.	CD.
5.	V.	15.	XV.	50.	L.	500.	D.
6.	VI.	16.	XVI.	60.	LX.	600.	DC.
7.	VII.	17.	XVII.	70.	LXX.	700.	DCC.
8.	VIII.	18.	XVIII.	80.	LXXX.	800.	DCCC.
9.	IX.	19.	XIX.	90.	XC.	900.	CM.
10.	X.	20.	XX.	100.	C.	1000.	M.

*Note 1.*—The Arabs, in numbering, made use of these ten characters, 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.—The last of these, a cipher, (which has no value by itself), being put after another figure, increases the value of that figure tenfold; and any significant figure being put after another significant figure, not only raises the value of the figure after which it is placed tenfold, but also adds its own value to the sum.

*Note 2.*—The Romans, in numbering, made use of the letters I, V, X, L, C, D, M.—Any of the letters, I, X, C, M, being doubled, increases the value twofold, and being tripled, increases the value threefold. A less number being put *before* a greater number, indicates, that the greater is *diminished* by the less number; but being put *after* a greater number, indicates, that the greater is *increased* by the less number.

*Note 3.*—A number is said to be even or odd, according as it *can* or *cannot* be divided by two, without a remainder.—The even numbers are, 2, 4, 6, 8, and any number ending with one of these figures or a cipher. The odd numbers are, 1, 3, 5, 7, 9, and any number ending with one of these figures.

*An Arithmetical Table.*

	2	3	4	5	6	7	8	9
2	4	6	8	10	12	14	16	18
3	6	9	12	15	18	21	24	27
4	8	12	16	20	24	28	32	36
5	10	15	20	25	30	35	40	45
6	12	18	24	30	36	42	48	54
7	14	21	28	35	42	49	56	63
8	16	24	32	40	48	56	64	72
9	18	27	36	45	54	63	72	81
10	20	30	40	50	60	70	80	90
11	22	33	44	55	66	77	88	99
12	24	36	48	60	72	84	96	108

*Note.*—By this Table a child may be led, as an amusement, to comprehend the nature of Addition, Subtraction, Multiplication, and Division.

1. *Addition.*—Take any figure at the top of the Table, suppose 3, and going downwards, say, “3 and 3 make 6; 6 and 3 make 9; 9 and 3 make 12,” &c.; or rather thus, “3, 6, 9, 12,” &c.—Suppose you take 7, say, “7 and 7 make 14; 14 and 7 make 21; 21 and 7 make 28,” &c.; or thus, “7, 14, 21, 28,” &c.

2. *Subtraction.*—Take any number at the bottom of the Table, suppose 60, and then taking the figure at the top of that column, say, “from 60 take 5, and 55 remain; from 55 take 5, and 50 remain; from 50 take 5, and 45 remain,” &c.; or thus, “60, 55, 50, 45,” &c.

3. *Multiplication.*—Take any figure in the first column, suppose 4, and any figure at the top of the Table, suppose 9, and say, “how many are 4 times

9?" The answer is found in the same line with 4, and in the same column with 9.—Again, taking 6 in the first column, and 8 at the top of the Table, say, "how many are 6 times 8?" The answer is found in the same line with 6, and in the same column with 8.

4. *Division*.—Take any figure in the first column, suppose 6, and any number in the same line, suppose 42, and say, "how oft is 6 contained in 42?" The answer is found at the top of the column.—Again, taking 7 in the first column, and 42 in the same line, say, "how oft is 7 contained in 42?" The answer is found at the top of the column.

*A Pence Table.*

20d. make L.	0	1	8
30d.....0	2	6	
40d.....0	3	4	
50d.....0	4	2	
60d.....0	5	0	
70d.....0	5	10	
80d.....0	6	8	
90d.....0	7	6	
100d.....0	8	4	
110d.....0	9	2	

*A Shillings Table.*

20s. make L.	1	0	0
30s.....	1	10	0
40s.....	2	0	0
50s.....	2	10	0
60s.....	3	0	0
70s.....	3	10	0
80s.....	4	0	0
90s.....	4	10	0
100s.....	5	0	0
200s.....	10	0	0

*Note*.—A dozen is 12. A score is 20.

*A dozen of any thing will cost,*

At 1d. each	L.	0	3	At 5d. each	L.	0	5	0
1d.....	0	0	6	6d.....	0	6	0	0
2d.....	0	0	9	7d.....	0	7	0	0
1d.....	0	1	0	8d.....	0	8	0	0
2d.....	0	2	0	9d.....	0	9	0	0
3d.....	0	3	0	10d.....	0	10	0	0
4d.....	0	4	0	11d.....	0	11	0	0

A score of any thing will cost,

At 1d. each L.	0	0	5	At 5d. each L.	0	8	4
1d.....	0	0	10	6d.....	0	10	0
2d.....	0	1	3	7d.....	0	11	8
3d.....	0	1	8	8d.....	0	13	4
4d.....	0	3	4	9d.....	0	15	0
5d.....	0	5	0	10d.....	0	16	8
6d.....	0	6	8	11d.....	0	18	4

The four cardinal points of the mariner's compass are, north, south, east, and west. When, in a direct line, you look to the sun, at 12 o'clock, your face will be to the south, your back to the north, your left hand to the east, and your right hand to the west. The chief intermediate points of the compass are, north-east, north-west, south-east, and south-west.

The names of the months of the year are, January, February, March ;—April, May, June ;—July, August, September ;—October, November, December

Thirty days has *September*,  
*April*, *June*, and *November* ;  
*February* twenty-eight alone ;  
Each of the rest has thirty-one.  
Leap-year, happening once in four,  
Gives February one day more.

The longest day of the year is the 22d of June, which is called the summer solstice ; and the shortest day of the year is the 22d of December, which is called the winter solstice.

The days and nights are of equal length on the 21st of March, which is called the vernal equinox, and also on the 22d of September, which is called the autumnal equinox.

*Of Abbreviations.*

- A. D.** In the year of our Lord.  
**A. M.** In the year of the World.  
**A. M.** Master of Arts.  
**B. A.** Bachelor of Arts.  
**B. D.** Bachelor of Divinity.  
**Capt.** Captain.  
**Col.** Colonel.  
**D. D.** Doctor of Divinity.  
**Do. or Ditto.** The same.  
**Esq.** Esquire.  
**F. R. S.** Fellow of the Royal Society.  
**Gen.** General.  
**G. IV. R.** King George the Fourth.  
**i. e. id est,** That is.  
**Ibid.** In the same place.  
**K. G.** Knight of the Garter.  
**Lieut.** Lieutenant.  
**L. L. D.** Doctor of Laws.  
**MS.** Manuscript.  
**Mr.** Master (pronounced Mister.)  
**Mrs.** Mistress (pronounced Missiz.)  
**N. B.** Mark well.  
**No.** Numero, Number.  
**N. S. E. W.** North, South, East, West.  
**N. S.** New Style.  
**O. S.** Old Style.  
**P. S.** Postscript.  
**Rev.** Reverend.  
**St.** Saint.  
**Vide, See.**  
**Viz.** Namely.  
**&c.** And so forth.

## GRAMMATICAL EXERCISES.

THERE are nine parts of speech ;—Article, Adjective, Noun ;—Pronoun, Verb, Adverb ;—Preposition, Conjunction, and Interjection.

1. An article is a word put before a noun, to point it out, and to limit the extent of its signification. The articles are *the*, and *a* or *an*. *The* is called the definite article, and *a* or *an* the indefinite article. *An*, to distinguish it from *a*, may be called the *euphonic* article, as, in particular cases, sounding more agreeably than *a*.

2. An adjective is a word which expresses some quality or circumstance of a noun or pronoun, as, "A *wise* man. The man is *honest*. He is *poor*. *This* man. *That* man. *Any* man. *Each* man. *Every* man. *These* men. *Those* men. *Few* men. *Some* men. *Ten* men. *All* men."

3. A noun is the name of a person, place, or thing, as, "George, Eliza ; London, Edinburgh, England, Scotland, Europe, America. Man, woman, beast, bird, fish, insect. City, town, country, kingdom, sea, river, mountain, hill. Virtue, vice, justice, mercy, cruelty, industry, sobriety."

4. A pronoun is a word used instead of a noun, as, "I, thou, he, she, it, we, you, ye, they ; who, which, that, what."

5. A verb is a word which signifies existing, acting, or being acted upon ; as, "To be, to lie, to sit, to stand, to walk, to respect, to despise, to be respected, to be despised."

6. An adverb is a word which expresses some cir-

cumstance of a verb, an adjective, or another adverb ; or it expresses in one word, what would otherwise require two or more words ; as, " To read *well*. To write *correctly*. Truly wise. Very foolish. To walk *very slowly*. Here. There. Hither. Thither. Whither. Why. When. Then. Now. Often. Seldom.

7. A preposition is a word which expresses chiefly the relations of nouns or pronouns to one another ; as, " *Of* them, *to* them, *in* them, *from* them, *by* them, *with* them, *through* them, *upon* them, *among* them, *against* them, *between* them, *before* them, *behind* them, *above* them, *below* them, *beside* them, *under* them, *concerning* them.

8. A conjunction is a word which connects words or sentences together ; as, " You *and* I. *Either* you or I. *Neither* you *nor* I. *If* we go, he will not come. *Though* we go, he will come. *Because* we go, he will not come. *Unless* we go, he will not come. *Lest* we go, he will come. He comes, *but* we go. *As* we go, he may come.

9. An interjection is a part of natural language, expressing some emotion of the mind ; which is retained in all conventional languages ; as, " O, oh, ah, ha, fy, pugh, pshaw, alas."

*Note.*—It will be of advantage to the pupil to exercise him frequently with such an Examination as the following ; which may easily be extended by the judicious Teacher.

1. What are the parts of speech ? In answering this question, let the pupil make a double pause after noun and adverb.
2. What part of speech is *wise* ? What is an adjective ?
3. What part of speech is *man* ? What is a noun ?
4. What part of speech is *I* ? What is a pronoun ? &c.

#### ARTICLE.

*The* is used before nouns either in the singular or plural number, as, " The dog, the dogs." *A* or *an* is used before nouns of the singular number only.

*A* is put before a word beginning with *u* diphthong, *w*, *y*, or any consonant, as, "*A* unit, *a* word, *a* year, *a* cow. *An* is put before a word beginning with *a*, *e*, *i*, *o*, *u* shut, or *h* mute, and even when the *h* is sounded, if the accent is on the *second* syllable; as, "*An* ass, *an* egg, *an* inn, *an* oak, *an* urn, *an* herb, *an* historian."

#### Examination.

1. Why do you say "*a* book?" Because *book* begins with a consonant.

2. Why do you say "*an* eel?" Because *eel* begins with *e*.

3. Why do you say "*an* hospital?" Because *hospital* begins with *h* mute.

4. Why do you say "*a* universe?" Because *universe* begins with *u* diphthong.

5. Why do you say "*an* umbrella?" Because *umbrella* begins with *u* shut.

6. Why do you say "*a* humour?" Because *humour* begins with the *sound* of *u* diphthong.

7. Why do you say "*such a* one?" Because *one* begins with the *sound* of *w*.

8. Why do you say "*an* hyperbole?" Because *hyperbole* has the *sound* on the *second* syllable.

*Note.*—The article *a* is used before "*few*, *great many*, *dozen*, *score*, *hundred*," &c., because these phrases signify *one* aggregate number or mass.

#### ADJECTIVE.

Adjectives, denoting qualities which may exist in different degrees, have three degrees of comparison; the *positive*, which simply denotes the quality; the *comparative*, which denotes a higher degree of the quality; and the *superlative*, which denotes the highest degree of the quality.

The *comparative* is formed by adding *r* or *er* to the *positive*; and the *superlative* is formed by adding *st* or *est* to the *positive*, thus:

<i>Positive</i> , Fine.	<i>Comparative</i> , Finer.	<i>Superlative</i> , Finest.
Plain.	Plainer.	Plainest.

*Exception 1.*—When the *positive* ends in a single consonant, preceded by a single vowel, the consonant is doubled, as, “Thin, thinner, thinnest.” 2. When the *positive* ends in *y*, preceded by a consonant, the *y* is changed into *ier*, *iest*, as, “Holy, holier, holiest.” 3. The following adjectives are quite irregular: “Good, better, best. Bad (ill or evil), worse, worst. Little, less, least. Much (or many), more, most. Late, later, latest (or last.) Near, nearer, nearest (or next). Hind, hinder, hindmost (or hindermost.) It is worthy of notice, that the same irregularity is found in different languages.

*Note 1.*—When the *positive* consists of more than one syllable, the degrees of comparison (with a few exceptions) are expressed by adverbs, as, “Beautiful, *more* beautiful, *less* beautiful, *most* beautiful, *very* beautiful,” &c. Even words of one syllable are often thus compared, as, “*Very* good, *most* wise.”

*Note 2.*—The signification of some adjectives admits of no increase, as, “This, each, every, chief,” &c.; and therefore they have no degrees of comparison.

*Note 3.*—“Each, every, either, neither, much, one, and all the *ordinal* numbers,” agree with nouns in the singular number only. “Few, many, several, and all the *cardinal* numbers, except *one*,” agree with nouns in the plural number only.

*Note 4.*—All double *comparatives* or *superlatives* are improper, as, “More wiser, most wisest.

### Examination.

Would you say “virtuosest?” “Most virtuous” is more agreeable to the ear and to general usage.

Would you say “chiefest?” “Chief” admits of no increase in its signification.

Would you say “more better?” “Better” is the *comparative*, “more better” is a double comparative.

### NOUN.

Nouns are either *proper* or *common*. A proper noun is a name which distinguishes one individual from another of the same kind, as, “James, Janet, Leith,” &c. A common noun is a name given to every individual of the same kind, as, “Boy, girl, town, river, tree,” &c.

In a noun there are to be considered, gender, number, and case.

I. **GENDER** signifies the distinction of sex. There are three genders, the *masculine*, which denotes the male kind, as, "Man, boy;" the *feminine*, which denotes the female kind, as, "Woman, girl;" and the *neuter*, which is applied to nouns which are neither masculine nor feminine, as, "Town, house, garden."

*Gender distinguished by  
different Words.*

Masculine.	Feminine.
Bachelor	Maid
Boar	Sow
Boy	Girl
Brother	Sister
Buck	Doe
Bull	Cow
Bullock	Heifer
Cock	Hen
Dog	Bitch
Drake	Duck
Earl	Countess
Father	Mother
Friar	Nun
Gander	Goose
Hart	Roe
Horse	Mare
Husband	Wife
King	Queen
Lad	Lass
Lord	Lady
Master	Mistress
Miler	Spawner
Nephew	Niece
Ram	Ewe
Singer	Songstress
Sloven	Slut
Son	Daughter
Stag	Hind
Uncle	Aunt
Wizard	Witch

*Gender distinguished by a  
difference of Termination.*

Masculine.	Feminine.
Abbot	Abbess
Actor	Actress
Administrator	Administratrix
Adulterer	Adulteress
Ambassador	Ambadressess
Arbiter	Arbitress
Baron	Baroness
Bridegroom	Bride
Benefactor	Benefactress
Caterer	Cateress
Chanter	Chantress
Conductor	Conductress
Count	Countess
Deacon	Deaconess
Director	Directress
Duke	Dutchess
Elector	Electress
Emperor	Empress
Enchanter	Enchantress
Executor	Executrix
Governor	Governess
Heir	Heiress
Hero	Heroine
Hunter	Huntress
Host	Hostess
Jew	Jewess
Landgrave	Landgravine
Lion	Lioness
Marquis	Marchioness
Mayor	Mayoress

Masculine.	Feminine.	Masculine.	Feminine.
Patron	Patroness	Sorterer	Sorteress
Peer	Peeress	Sultan	Sultanness or Sultana
Poet	Poetess	Tiger	Tigress
Priest	Priestess	Traitor	Traitress
Prince	Princess	Tutor	Tutress
Prior	Prioress	Viscount	Viscountess
Prophet	Prophetess	Votary	Votaress
Protector	Protectress	Widower	Widow
Shepherd	Shepherdess		
Songster	Songstress		

*Note.*—Sometimes gender is distinguished by prefixing a word expressive of the sex, as, “He-ass, she-ass; cock-sparrow, hen-sparrow.”

#### *Examination.*

1. What is gender? The distinction of sex.
2. Of what gender is marquis? What is the feminine of it?
3. Of what gender is goose? What is the masculine of it? &c.

*Note 1.*—Nouns which signify either sex may be said to be of the common gender, as, “Parent, child, servant.”

*Note 2.*—In figurative language, the masculine or feminine gender is sometimes applied to objects which are strictly of the neuter gender, as, the *masculine* to the *sun*, and to *time*, *death*, &c.; and the *feminine* to the *moon*, the *earth*, and to *virtue*, *vice*, &c.; and the application is a powerful instrument of eloquence.

II. There are two NUMBERS, the *singular*, denoting one object, and the *plural*, denoting more than one, as, “One *book*, two *books*.”

In general, the plural is formed by adding *s* to the singular, as, “Beast, *beasts*,—bird, *birds*,—field, *fields*,—river, *rivers*,” &c.

*Exception 1.*—Nouns which end in *s*, *x*, *sh*, *ch*, or *o*, preceded by *w*, or any consonant, require *es* to be added, as, “Glass, *glasses*; box, *boxes*; fish, *fishes*; ditch, *ditches*; wo, *woes*; cargo, *cargoes*.—2. Those which end in *f* or *fe*, generally form their plural by changing *f* or *fe* into *ves*, as, “Loaf, *loaves*; leaf, *leaves*; wife, *wives*; knife, *knives*.” [Chief, grief, hoof, roof, proof, scarf, dwarf, wharf, gulf, turf, follow the general rule.]—3. Those which end in *y*, preceded by *v*, or any consonant, change the *y* into *ies*, as, “Colloquy, *colloquies*; pony, *ponies*,” &c.—4. Those which follow are

quite irregular; "Man, mén; woman, women; child, children; ox, oxen; die, dice; mouse, mice; louse, lice; goose, geese; penny, pence; foot, feet; tooth, teeth.

*Note.*—Some nouns are used in the singular number only, as, "Gold, pitch, sloth, pride," &c. Some are used in the plural number only, as, "Scissors, bellows, tongs, lungs, riches, alms, mathematics." Some are the same in both numbers, as, "Deer, sheep, means."

#### *Examination.*

1. What is the plural of *chair*? How is it formed? By adding *s*.
2. What is the plural of *church*? How is it formed? By adding *es*.
3. What is the plural of *lady*? How is it formed? By changing *y* into *ies*.
4. What is the plural of *mouse*? How is it formed? It is quite irregular, &c.

III. CASE strictly means a change of termination. There are three cases, the *nominative*, the *genitive*, and the *accusative*. The *nominative* simply signifies the name of the object. The *genitive* signifies the proprietor, as, "*John's* book; the *girl's* cap. The *accusative* denotes an object acted upon, or which has a relation to some other object, as, "Peter struck *John*; he spoke to the *girl*."

*Note 1.*—The *nominative* and *accusative* cases of nouns are always alike.

*Note 2.*—The *genitive singular* is formed by adding an apostrophe and *s* to the *nominative singular*, as, "Boy's, lady's." The *genitive plural* is formed by adding an apostrophe only to the *nominative plural*, as, "Boys', ladies'." The *genitive* of the irregular plurals, *men, women, children, oxen*, &c. is formed by adding 's, as, "Men's, women's."

#### *Declension of the Noun.*

Singular.		Plural.	
Nom.	Gen.	Nom.	Gen.
Girl	Girl's	Girls	Girls'
Lady	Lady's	Ladies	Ladies'
Child	Child's	Children	Children's.

*Examination.*

1. What is the *genitive singular* of *lady*?—How is it formed?  
—Spell it.
2. What is the *genitive plural* of *lady*?—How is it formed?  
—Spell it.
3. What is the *genitive plural* of *child*?—How is it formed?  
—Spell it.

*Note.*—Sometimes *'s* form a syllable, as, “Fox’s, pronounced Foxiz.”

## PRONOUN.

Pronouns are of three kinds, *personal*, *relative*, and *demonstrative*.

1. *Declension of the Personal Pronouns.*

First Person, or Person speaking.

*Singular.*

*Plural.*

Nom.	Gen.	Accus.	Nom.	Gen.	Accus.
I,	my <i>or</i> mine,	me.	We,	our <i>or</i> ours,	us.

Second Person, or Person spoken to.

Nom.	Gen.	Accus.	Nom.	Gen.	Accus.
Thou,	thy <i>or</i> thine,	thee.	You,	your <i>or</i> yours,	you.

*Note.*—*You*, instead of *thou* or *thee*, is now generally applied to a single person; and *ye* is sometimes used instead of *you*, as the *nominative plural*.

Third Person, or Person spoken of.

*Singular.*

*Plural.*

Nom.	Gen.	Acc.	Nom.	Gen.	Acc.
<i>Mas.</i> He,	his,	him.)	} They, their or theirs, them.		
<i>Fem.</i> She,	her or hers,	her.			
<i>Neu.</i> It,	its,	it.			

*Note.*—The plural of the 1st, 2d, or 3d person, united, is *we*; and the plural of the 2d and 3d person, united, is *you*; as, “*You, he, and I, associate together, we are neighbours. She and thou resemble each other, you are relations.*”

## 2. Declension of the Relative Pronouns.

	Nom.	Gen.	Acc.	Nom. and Acc
Sing. and Plur.	Who,	whose,	whom.	Which, that

## 3. Declension of the Demonstrative Pronouns.

	Nom. and Acc.	
Singular.	This, that.	Plural. These, those.

## Examination.

1. What is the *genitive plural* of *I*? Our or ours.
2. Of what *person, gender, number, and case*, is *she*?---Third person, feminine gender, nominative singular.
3. What is the *plural* of *this*? These.---What is the singular of *those*? That.

## VERB.

There are three kinds of verbs, *active, passive,* and *neuter*.

An active verb is said to be *transitive*, when the action passes on to an object, as, "John *struck* me." It is said to be *intransitive*, when there is no object to which the action passes, as, "John *trifles*."

A verb is *passive*, when it expresses an action which is received by its subject, as, "John *was whipped*."

A verb is *neuter*, when it simply expresses the existence, or the state of being, of its subject, as, "John *sleeps*."

There are four things to be considered in a verb, the *person, number, time,* and *mode*.

1st and 2d. A verb is said to be of the same *person* and *number* as its subject. Thus, *have* may be the *first person singular*, or it may be the *first, second, or third person plural*, because its subject may be *I, we, you, ye, they*, or any noun in the plural number. *Hast* is said to be the *second person sin-*

*gular*, because its subject is *thou*. *Has* or *hath* is said to be the *third person singular*, because its subject may be *he, she, it*, or any noun in the singular number.

3d. The *times* or *tenses* are the present, past, and future. "*Present*, Just now I entreat. *Past*, Yesterday I entreated. *Future*, To-morrow I shall entreat." But, to express the progress of an action, I can say, "Just now I am entreating. Yesterday I was entreating. To-morrow I shall be entreating." And, to express the completion of the same action, I can say, "Just now I have entreated. Yesterday I had entreated. To-morrow I shall have entreated." All these are different modifications of *present, past, and future* time.

4th. *Mode* is a particular manner of expressing the signification of the verb, as denoting an affirmation, condition, command, &c. The modes are, the *indicative*, the *conditional*, the *imperative*, the *infinitive*, and the *participles*:

1. The *indicative* mode is that by which we express an affirmation without any dependent circumstance, as, "I entreated him."

2. The *conditional* mode is that by which we express an affirmation with some dependent circumstance, as, "I may entreat him."

3. The *imperative* mode is that by which we command or solicit, as, "Be diligent; forgive me."

4. The *infinitive* mode expresses the general meaning of the verb, as, "To entreat;" of which mode the word *to* is the sign, and may be considered as part of the verb.

5. A *participle* is that state of a verb, by which we express acting or existing without any particular application, as, "Entreating, entreated." It appears to be partly a noun or adjective, and partly a verb.

*Note 1.*—To conjugate a verb, is to exhibit its variations with respect to person, number, time, and mode.

*Note 2.*—Before attempting the conjugation of a verb, the pupil should be accurately acquainted with the *person* and *number* of the following pronouns :

<i>Singular.</i>			<i>Plural.</i>		
<i>1st,</i>	<i>2d,</i>	<i>3d, person.</i>	<i>1st,</i>	<i>2d,</i>	<i>3d, person.</i>
I—	thou—	he, she, it.	We—	you or ye—	they.

### *The Variations of the Auxiliary Verbs.*

Shall, shalt — Should, shouldst — Will, wilt —  
Would, wouldst — Can, canst — Could, couldst —  
May, mayst — Might, mightst — Must.

The above arrangement is to be thus understood : *Shall* agrees with any person except *thou*, which requires *shalt*, &c. *Must* is invariable, and therefore will agree with any person.

### *Conjugation of the Verb TO HAVE. Had.*

#### *Indicative Mode.*

<i>Present,</i>	have—	thou hast—	he has or hath
<i>Past,</i>	had—	thou hadst	
<i>Future,</i>	shall have—	thou shalt have	
<i>Perfect,</i>	have had—	thou hast had—	he has had
<i>Pluperfect,</i>	had had—	thou hadst had	
<i>Fut. perfect,</i>	shall have had—	thou shalt have had.	

*Note.*—For *he* may be substituted *she, it, who, which, that*, or any noun in the singular number ; for *you* may be substituted *ye* ; and for *they* may be substituted *these, those*, or any noun in the plural number. For *has* may be substituted *hath*, and for *shall* may be substituted *will*.

#### *Conditional Mode.*

<i>Pres. or Fut.</i>	may have—	thou mayst have.
<i>Perfect,</i>	may have had—	thou mayst have had.

*Note 1.*—For *may* may be substituted *can, must, might, could, would, or should*.

*Note 2.*—This mode is by some grammarians called *subjunctive*, and by others *potential*; and has been exhibited as consisting of many *tenses*; in my opinion, they may be reduced to the *present* or *future*, and the *perfect*.

### Imperative Mode.

*Singular*, Have *thou*.

*Plural*, Have *you*.

*Note.*—*Let* is often employed as an auxiliary to this mode. Before *me*, it signifies resolution, fixed purpose, or ardent wish; before *us*, it implies exhortation; and before *him* or *them*, it implies permission, precept, or concession.

### Infinitive Mode.

*Present*, To have.

*Perfect*, To have had.

### Participles.

*Prog.* Having.

*Perf.* Having had.

*Pass.* Had.

*Note.*—The verb *to have* is employed as an auxiliary in the formation of all the *perfect* tenses of other verbs.

TO DO. Did. Done.

### Indicative Mode.

*Present*, do—*thou* dost—*he* does or doth.

*Past*, did—*thou* didst.

*Future*, shall do—*thou* shalt do.

*Perfect*, have done—*thou* hast done—*he* has done.

*Pluperf.* had done—*thou* hadst done.

*Fut. perf.* shall have done—*thou* shalt have done.

### Conditional Mode.

*Pres. or Fut.* may do—*thou* mayst do.

*Perfect*, may have done—*thou* mayst have done.

## Imperative Mode.

*Singular, Do thou.      Plural, Do you.*

## Infinitive Mode.

*Present, To do.      Perfect, To have done.*

## Participles.

*Progress. Doing. Perfect, Having done. Pass. Done.*

*Note.*—The verb *to do* is sometimes employed as an auxiliary as, "I *do* entreat you. I *did* entreat you. Do you entreat me? Did you entreat me?"

## TO BE. Am. Was. Been.

## Indicative Mode.

*Present, I am—thou art—he is. Plural, are.*  
*Past, I or he was—thou wast. Plural, were.*  
*Future, shall be—thou shalt be.*  
*Perfect, have been—thou hast been—he has been.*  
*Pluperf. had been—thou hadst been.*  
*Fut. perf. shall have been—thou shalt have been.*

## Conditional Mode.

*Pres. or Fut. may be—thou mayst be.*  
*Perfect, may have been—thou mayst have been*

## Imperative Mode.

*Singular, Be thou.      Plural, Be you.*

## Infinitive Mode.

*Present, To be.      Perfect, To have been.*

## Participles.

*Progressive, Being.      Perfect, Having been.*

*Examination.*

*To have.*—1. What is the *present tense, indicative mode*? *Have*. What are its variations? *Hast*, to agree with *thou*; and *has* or *hath*, to agree with *he*.—2. What is the *pluperfect*? *Had had*. What are its variations? Only *hadst had*, to agree with *thou*.

*To do.*—1. What is the *perfect tense, indicative mode*? *Have done*. What are its variations? *Hast done*, to agree with *thou*; and *has done*, to agree with *he*.—2. What is the *present conditional mode*? *May do*. What are its variations? Only *mayest do*, to agree with *thou*.

*To be.*—1. What is the *present tense, indicative mode*? *Am*. What are its variations? *Art*, to agree with *thou*; *is*, to agree with *he*; and *are*, to agree with any person *plural*.—2. What is the *imperative mode*? *Be*.—3. What is the *participle perfect*? *Having been*, &c. &c.

## TO ENTREAT. Entreated.

## Indicative Mode.

*Present*, entreat—*thou* entreatest—*he* entreats or entreateth.

*Past*, entreated—*thou* entreatedst.

*Future*, shall entreat—*thou* shalt entreat.

*Perfect*, have entreated—*thou* hast entreated—*he* has entreated.

*Pluperfect*, had entreated—*thou* hadst entreated.

*Fut. perf.* shall have entreated.

## Conditional Mode.

*Pres. or Fut.* may entreat—*thou* mayest entreat.

*Perfect*, may have entreated—*thou* mayest have entreated.

## Imperative Mode.

*Singular*, Entreat *thou*. *Plural*, Entreat *you*.

## Infinitive Mode.

*Present*, To entreat. *Perfect*, To have entreated.

## Participles.

*Progressive, Entreating. Perfect, Having entreated.  
Passive, Entreated.*

*Note 1.*—There is often an elegance in dropping the *auxiliaries shall* and *should*, when futurity and contingency are meant. Thus, instead of saying, “If thou *shalt entreat*,” I may say, “If thou *entreat* ;” and, instead of saying, “If he *should entreat*,” I may say, “If he *entreat*.” In this case, *were* and *wert* seem to be substituted for *should be* and *shouldst be* ; as, instead of saying, “Though I *should be entreated*—though thou *shouldst be entreated*,” I may say, “Though I *were entreated*—though thou *wert entreated*.”

*Note 2.*—By adding the Progressive Participle *entreating* to the different modes and tenses of the verb *to be*, a progression of action is expressed ; as,

“*Indicative mode, present, Am entreating, art entreating, is entreating,*” &c.

*Note 3.*—By adding the Passive Participle *entreated* to the different modes and tenses of the verb *to be*, a passive verb or the passive voice is formed ; as,

“*Indicative mode, present, Am entreated, art entreated, is entreated,*” &c.

*Examination.*

*Note.*—The same mode of examination may be used as in a preceding page, or it may be varied thus :

*To entreat.*—1. What is the *present tense, indicative mode* ? *Entreat*, and its variations, *entreatest, entreats, or entreateth.*—2. What *person* and *number* is *entreats* ? The *third person singular.*—3. What is the *present, conditional mode* ? *May entreat*, and its variation *mayst entreat.*—4. What *person* and *number* is *may entreat*, when *we* is its subject ? The *first person plural.*

### A List of Irregular Verbs.

*Note.*---A verb is said to be irregular, when it does not form its *past time*, *indicative mode*, and *passive participle*, by the addition of *d* or *ed*. R denotes that the regular form may also be used.

Present.	Past.	Participle.
Abide	abode	abode
Arise	arose	arisen
Awake	awoke, R	awaked
Bear	bare, bore	born
Bear	bore, bare	borne
Beat	beat, <i>edst</i>	beaten, beat
Befall	befell	befallen
Begin, <i>n</i>	began, <i>n</i>	begun
Behold	beheld	beheld
Bend	bent, R	bent, R
Bereave	bereft, R	bereft, R
Beseech	besought	besought
Bid, <i>d</i>	bade	bidden, bid
Bind	bound	bound
Bite	bit, <i>t</i>	bit
Bleed	bled, <i>d</i>	bled
Blow	blew	blown
Break	broke	broken
Breed	bred, <i>d</i>	bred
Bring	brought	brought
Build	built, R	built, R
Burst	burst, <i>edst</i>	burst
Buy	bought	bought
Cast	cast, <i>edst</i>	cast
Catch	caught, R	caught, R
Chide	chid, <i>d</i>	chidden, chid
Choose	chose	chosen
Cleave	clave, R	cleaved
Cleave	cleft, clove	cloven, cleft
Cling	clung	clung
Clothe	clad, <i>d</i> R	clad, <i>d</i> R
Come	came	come
Cost	cost, <i>edst</i>	cost
Creep	crept	crept
Crow	crew, R	crowed

Present.	Past.	Participle.
Cut	cut, <i>edst</i>	cut
Dare	durst, <i>r</i>	dared
Deal	dealt, <i>r</i>	dealt, <i>r</i>
Dig, <i>g</i>	dug, <i>g r</i>	dug, <i>r</i>
Draw	drew	drawn
Drive	drove	driven
Drink	drank	drunk
Dwell	dwelt, <i>r</i>	dwelt, <i>r</i>
Eat	ate	eaten
Fall	fell	fallen
Feed	fed, <i>d</i>	fed
Feel	felt	felt
Fight	fought	fought
Find	found	found
Flee	fled, <i>d</i>	fled
Fling	flung	flung
Fly	flew	flown
Forget, <i>t</i>	forgot, <i>t</i>	forgotten, forgot
Forsake	forsook	forsaken
Freeze	froze	frozen
Get, <i>t</i>	got, <i>t</i>	got, gotten
Gild	gilt, <i>r</i>	gilt, <i>r</i>
Gird	girt, <i>r</i>	girt, <i>r</i>
Give	gave	given
Go	went	gone
Grave	graved	graven
Grind	ground	ground
Grow	grew	grown
Hang	hung, <i>r</i>	hung, <i>r</i>
Hear	heard	heard
Hew	hewed	hewn
Hide	hid, <i>d</i>	hidden, hid
Hit, <i>t</i>	hit, <i>tedst</i>	hit
Hold	held	held
Hurt	hurt, <i>edst</i>	hurt
Keep	kept	kept
Knit, <i>t</i>	knit, <i>tedst</i>	knit
Know	knew	known
Lade	laded	laden
Lay	laid	laid
Lead	led, <i>d</i>	led

Present.	Past.	Participle.
Leave	left	left
Lend	lent	lent
Let, <i>t</i>	let, <i>tedst</i>	let
Lie	lay, <i>r</i>	lain, <i>r</i>
Load	loaded	loaden, <i>r</i>
Lose	lost	lost
Make	made	made
Mean	meant	meant
Meet	met, <i>t</i>	met
Mow	mowed	mown
Pay	paid	paid
Pen, <i>n</i>	pent	pent
Put, <i>t</i>	put, <i>tedst</i>	put
Quit, <i>t</i>	quit, <i>tedst</i> <i>r</i>	quit
Read	read ( <i>pr. red</i> )	read ( <i>pr. red</i> )
Rend	rent	rent
Rid, <i>d</i>	rid, <i>dedst</i>	rid
Ride	rode, rid, <i>d</i>	rode, ridden
Ring	rung	rung
Rise	rose	risen
Rive	rived	riven
Run, <i>n</i>	ran, <i>n</i>	run
Saw	sawed	sawn
Say	said	said
See	saw	seen
Seek	sought	sought
Seethe	seethed	sodden
Sell	sold	sold
Send	sent	sent
Set, <i>t</i>	set, <i>tedst</i>	set
Shake	shook	shaken
Shape	shaped	shapen, <i>r</i>
Shave	shaved	shaven, <i>r</i>
Shear	sheared	shorn
Shed, <i>d</i>	shed, <i>dedst</i>	shed
Shine	shone, <i>r</i>	shone, <i>r</i>
Show	showed	shown
Shoe	shod	shod
Shoot	shot	shot
Shrink	shrunk	shrunk
Shred, <i>d</i>	shred, <i>dedst</i>	shred

Present.	Past.	Participle.
Shut, <i>t</i>	shut, <i>tedst</i>	shut
Sing	sang, sung	sung
Sink	sank, sunk	sunk
Sit, <i>t</i>	sat, <i>t</i>	sat, <i>r</i>
Slay	slew	slain
Sleep	slept	slept
Slide	slid, <i>d</i>	slidden
Sling	slung	slung
Slink	slunk	slunk
Slit, <i>t</i>	slit, <i>tedst</i>	slit, <i>r</i>
Smite	smote	smitten
Sow	sowed	sown
Speak	spoke	spoken
Speed	sped, <i>d</i>	sped
Spend	spent	spent
Spill	spilt, <i>r</i>	spilt, <i>r</i>
Spin, <i>n</i>	spun, <i>n</i>	spun
Spit, <i>t</i>	spat, <i>t</i>	spit
Split, <i>t</i>	split, <i>tedst</i>	split
Spread	spread, <i>edst</i>	spread
Spring	sprang, sprung	sprung
Stand	stood	stood
Steal	stole	stolen
Stick	stuck	stuck
Sting	stung	stung
Stride	strode	stridden
Strike	struck	struck
String	strung	strung
Strive	strove	striven
Strow	strowed	strown, <i>r</i>
Swear	swore	sworn
Sweat	sweat, <i>edst</i>	sweat
Swell	swelled	swollen, <i>r</i>
Swim	swam, swum	swum
Swing	swung	swung
Take	took	taken
Teach	taught	taught
Tear	tore	torn
Tell	told	told
Think	thought	thought
Thrive	throve	thriven

Present.	Past.	Participle.
Throw	threw	thrown
Thrust	thrust, <i>edst</i>	thrust
Tread	trode	trodden, trode
Wax	waxed	waxen, <i>r</i>
Wear	wore	worn
Weave	wove	woven
Weep	wept	wept
Wet, <i>t</i>	wet, <i>tedst</i>	wet
Win, <i>n</i>	won, <i>n</i>	won
Wind	wound, <i>r</i>	wound
Work	wrought	wrought
Wring	wrung	wrung
Write	wrote	written.

*Note.*—The letter *s* put after the word *Begin*, denotes, that that letter must be doubled in forming the variations *Beginnest*, *beginneth*, *beginning*; and *edst* put after the *past time* of *Beat*, denotes, that that termination must be added to form the *second person singular* of the *past time*, &c.

#### *Examination.*

What are the *past time* and *participle* of “*Arise*?” &c.

#### *Observations on SHALL and WILL.*

*Shall*, in the *first person*, simply *foretells*; in the *second* and *third*, *commands*, or *threatens*; as, “*I shall labour hard*; *you or they shall labour hard*.”

*Will*, on the contrary, in the *first person*, implies a *resolution* or *promise*; in the *second* and *third*, only *foretells*; as, “*I will labour hard*; *you or they will labour hard*.”

*Note.*—“*Shall I labour hard*? *Will you labour hard*? and, *Shall he labour hard*?” refer to the will of the *second person*. But, “*Will he labour hard*?” refers to the *third person's own will*. “*You and he say*, that you will labour hard,” implies a *promise*; but, “*You and he say*, that you shall be ruined,” simply *foretells*.

#### *An Exemplification of the principal Rules of Syntax.*

**Rule I.**—The subject of a verb must be in the *nominative case*, as, “*I read*. *Who talks*? *He*.”

*Note.*—*I* is the *subject* of the verb *read*, and *he* the *subject* of the verb *talks* understood, and therefore are in the *nominative case*.

**Rule II.**—A verb must agree with its subject in number and person ; as, “ *I entreat. He entreats.*”

*Note 1.*—*Entreat* agrees with *I*, in the first person singular, and *entreats* agrees with *he* in the third person singular.

*Note 2.*—When a sentence or clause of a sentence is the subject of a verb, the verb must be in the third person singular ; as, “ *To quarrel is prohibited.*”

*Note 3.*—When a collective noun conveys the idea of plurality, the verb must be in the plural number ; as, “ *The committee were not unanimous.*”

**Rule III.**—An active transitive verb governs the accusative case ; as, “ *You should correct him. You should reward her.*”

*Note.*—The active transitive verb *correct*, governs *him* in the accusative case ; and *reward* governs *her* in the accusative case.

**Rule IV.**—Prepositions govern the accusative case ; as, “ *You agree with us. You are against them.*”

*Note.*—The preposition *with* governs *us* in the accusative case ; and *against* governs *them* in the accusative case.

**Rule V.**—A noun or pronoun denoting a proprietor of something must be in the genitive case ; as, “ *John’s house. The garden is Peter’s. Your coat. The gown is hers.*”

*Note 1.*—An apostrophe is never used in forming the genitives “ *ours, yours, hers, its, theirs.*”

*Note 2.*—When a name consists of more words than one, the last only is put in the genitive case ; as, “ *Hill the bookseller’s shop.*”

**Rule VI.**—Pronouns must agree with the nouns for which they stand in person, gender, and number ; as, “ *The girl dresses her doll. The boy spins his top.*”

*Note.*—The pronoun *her* agrees with the noun *girl* in person, gender, and number ; and the pronoun *his* agrees with the noun *boy* in person, gender, and number.

**Rule VII.**—One verb governs another in the infinitive mode ; as, “ *I longed to see you. It is time to dine.*”

*Note 1.*—*To*, the sign of the *infinitive* mode, is not used after the active voice of the verbs “See, hear, feel, bid, let, make, need, perceive, observe, dare; as, I saw him *do* it. I heard him *say* it.”

*Note 2.*—Nouns and adjectives sometimes govern the *infinitive* mode; as, “A desire *to learn*. Eager *to improve*.”

**Rule VIII.**—When the participle in *ing* is preceded by an article, it must be followed by the preposition *of*; but when there is no article before it, there must be no preposition after it; as, “By *the* mortifying *of* our corrupt affections; or, By mortifying our corrupt affections.”

**Rule IX.**—When two or more nouns or pronouns, signifying different individuals, are connected by the conjunction *and*, they must be all in the same case; and if they form the subject of a verb, the verb must be in the *plural* number; as, “John and I *are* here, but Thomas and William *have* gone to the country.”

*Note 1.*—*John, I, Thomas, and William*, are all in the *nominative* case, and *are* and *have* are in the *plural* number.

*Note 2.*—When two or more nouns denote the *same* individual, they require a verb in the *singular* number; as, “That able scholar and critic *has* been eminently useful.”

**Rule X.**—When two or more nouns signifying different individuals are connected by *or*, *nor*, or *with*, the verb must agree with the first-mentioned noun in the *singular* number; as, “Neither John nor James *was* there. Zeal with discretion *is* commendable. There *is* no knowledge or wisdom in the grave.”

*Note 1.*—When a parenthetical clause is introduced, it has no effect on the construction of the sentence; as, “Temperance (more than medicines) *is* the proper means of preventing diseases. Good order in our affairs (and not mean savings) *produces* great profits.”

*Note 2.*—Two or more pronouns in the *singular* number, and of different persons, connected by *or* or *nor*, require a verb in the *singular*, agreeing with the person nearest it; as, “Thou, or he, or I, *am* to blame.”

*Note 3.*—When a noun or pronoun of the *singular* number is connected by *or* or *nor*, with a noun or pronoun of the *plural* number, the verb should be placed next the plural noun or pronoun, and agree with it; as, “George or they *are* to go. Neither poverty nor

misfortunes *have* improved him. Neither he nor we *deserve* to be praised."

*Note 4.*—When nouns are preceded by *each* or *every*, the verb must be *singular*; as, "Each boy and girl *has* received instruction. Every man, woman, and child, *is* to be numbered."

**Rule XI.**—A relative pronoun must be in that case in which its antecedent would be, if it were used; as "He, *who* preserves us, to *whom* we owe our being, *whose* property we are, and *whom* we worship, is the greatest and best of beings.

*Note.*—*Who* is the subject of the verb *preserves*, and is in the *nominative* case; *whom* is governed by the preposition *to*, and is in the *accusative* case; *whose* denotes a *proprietor*, and is in the *genitive* case; and the second *whom* is governed by the verb *worship*, and is in the *accusative* case.

**Rule XII.**—The relative *who* relates to *rational* beings only; *which* relates to *infants*, *irrational* animals, and *inanimate* things; *that* relates to all the *genders*; as, "It is God *who* made the world *which* we inhabit, and all the creatures *that* are in it.

*Note.*—*Who* relates to *God*; *which* relates to *world*; and *that* relates to *creatures*.

**Rule XIII.**—The verb *to be* (through all its variations, *am*, *art*, *is*, *are*, *was*, *wast*, *were*, *wert*, *being*, *been*), requires the same case after it as that which goes before it; as, "It was *I* whom they invited. I understood *it* to be *him*. *Who* do the people say that *we* are? *Whom* do the people take *us* to be?"

*Note.*—The last two sentences will be better understood if we substitute the *personal* pronoun for the *relative* pronoun; thus, "The people say that *we* are *they*. The people take *us* to be *them*."

**Rule XIV.**—Adjectives should not qualify verbs; neither should adverbs qualify nouns.

#### *Errors to be corrected.*

He is wiser than *me*; but I am stronger than *him*.—They know how to write as well as *us*.—The train of our ideas *are* often interrupted.—What *signifies* good opinions, if our practice

is bad?—There *remains* two points for consideration.—A part of the ship and cargo *were* recovered.—Time and tide *waits* for no man.—*Is* your brother and sister at home?—*He* and *they* we know; but who art thou?—*Who* should I see the other day, but our old teacher.—*Who* do you lodge with?—*Who* were you speaking to?—He is an author *who* I am much delighted with.—This is a *ladies* handkerchief.—These are *ladies* gloves.—Every tree is known by *its* fruit.—These fields are *your's*.—Despise no infirmity of mind or body; for perhaps *they* may be your own lot.—The crowd was so great that with difficulty I could make my way through *them*.—He was heard *speak* in his own defence.—He dares not *to come*.—You need not *to walk* so hastily.—Poverty turns our thoughts too much upon supplying of our wants, and riches upon *the* enjoying our superfluities.—From calling of names, he proceeds to blows.—George and *her* are an amiable pair.—Let there be no difference between you and I.—My brother and *him* are friends.—Zeal with discretion *are* commendable.—Prosperity, with humility, *render* its possessor truly amiable.—The king, with his attendants, *are* just arrived.—He or I *are* to go.—We or he *is* to blame.—They or she *is* at home.—Every tree and shrub *are* to be rooted out.—Each of the flowers *are* beautiful.—This is the lady *which* sings so well.—It was *him* who tore the book.—It was *her* who read so well.—You should correct him and not *she*.—*She* dresses very *neat*.—The monument is *near* finished.—The error was *easy* detected.—A *sooner* day was proposed.—The punishment is *suitably* to the offence.—Come *here*.—Go *there*.—*Where* are you going?

*Note.*—I do not approve of such exercises of False Syntax as occur only in the Nursery, nor of exercises of False Orthography, except for conveying the Orthoëpy of the language.

### OF PARSING.

*Note.*—In parsing and construing a sentence,—as, on the one hand, it would prove tiresome both to the teacher and the pupil, to make the exercise consist entirely of questions and answers, and, on the other hand, it might embarrass the pupil to make him say every thing that might be said on each word;—I would suggest the following mode:

#### EXAMPLES.

A lovely child.

*Pupil.*—*A*, the indefinite article, pointing out *child*. *Lovely*, an adjective, qualifying *child*. *Child*, a noun, common gender, singular number.

*Teacher*.---Why is *a* and not *an* used? Compare *lovely*. What is the plural of *child*?

An unhappy woman.

*Pupil*.---*An*, the euphonic article. *Unhappy*, an adjective, qualifying *woman*. *Woman*, a noun, feminine gender, singular number.

*Teacher*.---Why is *an* and not *a* used? Compare *unhappy*. What is the plural of *woman*?

John writes well.

*Pupil*.---*John*, a proper noun, the subject of the verb. *Writes*, a verb, agreeing with its subject *John*, in the third person singular, present of the indicative. *Well*, an adverb, qualifying *writes*.

*Teacher*.---What are the past time and passive participle of the verb *write*? What is the perfect time or tense of the verb *write*?

James has injured Margaret. He is a rude fellow, but she is a most amiable girl.

*Pupil*.---*James*, a proper noun, masculine gender, subject of the verb. *Has injured*, a verb, agreeing with its subject *James* in the third person singular, perfect of the indicative, and governing *Margaret*. *Margaret*, a proper noun, feminine gender. *He*, a pronoun (the substitute of *James*), third person, masculine gender, nominative singular, subject of the verb. *Is*, a verb, agreeing with its subject *he* in the third person singular, present of the indicative. *A*, the indefinite article, pointing out *fellow*. *Rude*, an adjective, qualifying *fellow*. *Fellow*, a noun, agreeing with *James*. *But*, a conjunction, connecting "He is a rude fellow," with "she is a most amiable girl." *She*, a pronoun (the substitute of *Margaret*), third person, feminine gender, subject of the verb. *Is*, a verb, agreeing with its subject *she*. *A*, the indefinite article, pointing out *girl*. *Most*, an adverb, qualifying *amiable*. *Amiable*, an adjective, qualifying *girl*. *Girl*, a noun, agreeing with *Margaret*.

*Note*.---As the above mode is a suggestion delivered with diffidence, the teacher will judge, agreeably to the proficiency of his pupils, what questions may be necessary, or whether it may not sometimes be unnecessary to put any questions.

O God! if thou please to favour us, we shall prosper in our undertaking.

*Pupil*.---*O*, an interjection. *God*, a noun. *If*, a conjunction

connecting "Thou (*wouldst*) please to favour us," with "we shall prosper in our undertaking." *Thou*, a pronoun, the substitute of God, second person, nominative singular, subject of the verb. *Please*, (standing for *wouldst please*.) a verb, agreeing with its subject *thou* in the second person singular, future of the conditional, and governing *to favour*. *To favour*, a verb, present of the infinitive, and governing *us*. *Us*, a pronoun, first person, accusative plural. *We*, a pronoun, first person, nominative plural, subject of the verb. *Shall prosper*, a verb, agreeing with its subject *we* in the first person plural, future of the indicative. *In*, a preposition, governing *undertaking*. *Our*, a pronoun, first person, genitive plural, proprietor of *undertaking*. *Undertaking*, a noun, neuter gender.

**Magistrates favouring virtue deserve praise.**

*Pupil*.—*Magistrates*, a noun, masculine gender, subject of the verb. *Favouring*, the progressive participle, qualifying (like an adjective) the noun *magistrates*, and governing (like a verb) the noun *virtue*. *Deserve*, a verb, agreeing with its subject *magistrates* in the third person plural, present of the indicative, and governing the noun *praise*.

**I had much pleasure in seeing the panorama.**

*Pupil*.—*I*, a pronoun, first person, nominative singular, subject of the verb. *Had*, a verb, agreeing with its subject *I* in the first person singular, past of the indicative, and governing the noun *pleasure*. *Much*, an adjective, qualifying *pleasure*. *In*, a preposition, governing the progressive participle *seeing* (standing as a noun); the same participle (as a verb) governing the noun *panorama*. *The*, the definite article, pointing out the noun *panorama*.

**Much depends on understanding what you read.**

*Pupil*.—*Much*, a noun, neuter gender, subject of the verb. *Depends*, a verb, agreeing with its subject *much* in the third person singular, present of the indicative. *On*, a preposition, governing the progressive participle *understanding* (as a noun); the same participle (as a verb) governing the pronoun *what*. *What*, a relative pronoun (standing for *the thing which*.) *You*, a pronoun, subject of the verb. *Read*, a verb, agreeing with its subject *you* in the second person plural, present of the indicative.

**Zeal, with discretion, is commendable.**

*Pupil*.—*Zeal*, a noun, neuter gender, subject of the verb. *With*, a preposition, governing *discretion*. *Discretion*, a noun,

neuter gender, accusative singular. *Is*, a verb, agreeing with its subject *zeal* in the third person singular, present of the indicative. *Commendable*, an adjective, qualifying *zeal*.

*Note*.—Some authors argue, in opposition to Mr Lindley Murray, that the verb in this sentence should agree with *zeal* and *discretion*. But *discretion* (being governed by the preposition *with*) is in the accusative case, and therefore cannot be the subject of a verb. By using the preposition *with* rather than the conjunction *and*, a prominence is given to *zeal*, and the reader's attention particularly directed to it; in the same manner as by saying, "My lord, *with* his suite, has arrived," a prominence is given to his lordship, which would be lost by saying, "My lord *and* his suite."

\* \* "The three first—the three last," &c. are phrases used by the best writers; but they seem to me to be improper, as there can be only *one* first or last. Would it not be better to say, "The first three—the last three?" &c. for, we can say, "The second three," but we cannot say, "The three second."

*Sentences which may serve as Exercises in Parsing.*

Horses are beasts of burden.—Sheep supply wool for clothing.—Birds fly through the air.—Moles live under the ground.—Very long stories seem tedious.—Sometimes severe rebukes are necessary.—Rising with the rising morn.—Setting with the setting sun.—Religion promises a permanent happiness.—Children require the purest instruction.—A truly pious man prays frequently.—A really good child obeys cheerfully.—Kind authority encourages a child.—Undue harshness blunts the faculties.—O! virtue, how pure are thy enjoyments.—Ah! vice how dangerous are thy allurements.

THE END.





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